The Chaplain

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In this issue:

LEADERS PRAISE CHAPLAINS ..... *Gen. D. D. Eisenhower, Adm. Chester W. Nimitz*

BUILD A WORLD OR FLATTEN IT? ..... *Raymond B. Fosdick*

TAKING OUR BEARINGS ..... *Russell Henry Stafford*

PEACETIME MILITARY TRAINING ..... *Albert W. Shumaker*

NOW THAT THE VETERAN IS HOME ..... *Richard C. Raines*

BUILD CHRISTIAN FELLOWSHIP ..... *Richard E. Holz*

A CHAPLAIN IN CHINA ..... *Wm. Sanford LaSor*

AFLOAT WITH WAR BRIDES ..... *Ch. John M. Eggen*

Also:

REPORT ON MEETING OF THE GENERAL COMMISSION

PERSONALS • AT YOUR SERVICE • BACKFIRE

NEWS AND VIEWS • QUOTES • ILLUSTRATIONS

VOLUME 3
NUMBER 7

A TRADE JOURNAL FOR PROTESTANT CHAPLAINS

Published by

GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS
1137 Woodward Building, Washington 5, D. C.

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CO-OPERATING CHURCHES: General Baptist; North American Baptist General Conference; Swedish Baptist; Advent Christian General Conference of America; Evangelical Congregational; Evangelical Mission Covenant; Evangelical Free Church of America; Friends; Mennonites; Free Methodist; Wesleyan Methodist; Pilgrim Holiness; Associate Reformed Presbyterian.

CO-OPERATING AGENCIES: Federal Council of the Churches of Christ in America; Carnegie Endowment for International Peace; National Council of the Young Men's Christian Associations; National Council of the Service Men's Christian League (formerly) associated in publishing THE CHAPLAIN).

Distributed free of charge to chaplains of above churches

THE CHAPLAIN

Subscription rate to others: 25¢ per copy. $2.00 per year

Address all communications affecting this magazine to Editor, THE CHAPLAIN
1137 Woodward Building, Washington 5, D. C.

uly, 1946

VOL. 3 THE Chaplain NO. 7

Articles

LEADERS PRAISE CHAPLAINS ..... *Gen. D. D. Eisenhower* 2
Adm. C. W. Nimitz 3
BUILD A WORLD OR FLATTEN IT? ..... *Raymond B. Fosdick* 8
PEACETIME MILITARY TRAINING ..... *Albert W. Shumaker* 16
NOW THAT THE VETERAN IS HOME ..... *Richard C. Raines* 19
BUILD CHRISTIAN FELLOWSHIP ..... *Richard E. Holz* 26
A CHAPLAIN IN CHINA ..... *Wm. Sanford LaSor* 29
AFLOAT WITH WAR BRIDES ..... *Ch. John M. Eggen* 32
MERGER MARKS EXTENDED SERVICE ..... *Jacob Simpson Payton* 35

Sermon

TAKING OUR BEARINGS ..... *Russell Henry Stafford* 12

Departments

CLASS IN HOMILETICS 11
THEY SAID IT! 18
CHAPLAINS' ADDRESSES 24
RECOMMENDED READING 34
NEWS AND VIEWS 37
ILLUSTRATIONS 40
PERSONALS 43
BACKFIRE 46
AT YOUR SERVICE 47
FINALLY, BRETHREN 48

Acting Editor: JACOB S. PAYTON

• *Eisenhower and Nimitz address General Commission luncheon in Washington, D. C., April 24, 1946*

Leaders Praise Chaplains

BISHOP SHERRILL: Never was the task of a presiding officer easier than on the present occasion. It is not necessary to keep repeating, "We have with us a man who—." Both of our guests are known to every American. I do not intend to fight either the battles of Germany and the Pacific for their benefit! However, since they need no introduction to us, it may be wise to introduce this gathering to them.

We are a Commission representing some thirty Protestant communions, who have furnished something over 60 per cent of the chaplains of the Army and Navy. We have behind us a constituency of many, many millions of church people and we are interested in the spiritual welfare of our men who serve in the Army and the Navy. We are interested in seeing that we have the best chaplains available and that those chaplains are supported by the church to the fullest extent possible, in order that they may be free to exercise their spiritual ministry. So, I hope that both of our guests will see behind this representation which is here this afternoon the many, many millions of church members who feel that if the world is to be placed on a stable foundation, it can be only through the exercise of spiritual forces and spiritual power. Therefore, we are of the conviction that the work of the chaplains is fundamental and it is our effort and our desire to stand by those chaplains to the very limit.

Without any further introduction and with an assurance of our appreciation of their coming, I present to you the Chief of Staff of the United States Army, General Eisenhower and Admiral Chester Nimitz

GENERAL EISENHOWER:

General Eisenhower

MR. CHAIRMAN, ladies and gentlemen: To say that I bring you the appreciation of the Army for the work you have done during the war is mere understatement. A good chaplain in the Army is worth his weight in gold; a poor one defeats, by his example, the very precepts he is supposed to teach. So, in your work, as spiritual advisers to our men in the field, you have done work for which the men in the Army will always be in your debt.

I am not going to recite for you the statistics with which you are certainly as familiar as I am. Moreover, before such an audience as this, you can well understand that I am not going to get into any discussion about theology, fundamentalism, and so forth, but I am going to give you two or three convictions that I have about your position in this world. The chaplain's position in the Army I believe is

ncerely to be one of the most im-
ortant.

To put my first proposition blunt-
and simply, it is this: Except in a
oral regeneration throughout the
orld, there is no hope for us and
e are all going to disappear one
ay in the dust of an atomic ex-
losion, however much we support
l of the more formalistic ap-
roaches to international peace,
ich as are represented in the
nited Nations. We must do all that
e can toward progressive dis-
rmament, for which I think we
hould all pray very sincerely.
here must go hand in hand a mu-
al tolerance and understanding, a
mpathy for the other fellow's
oint of view. In short, that training
our own minds which is certainly
plicit in the Christian religion.

I believe in organization just as
uch as I believe in the moral re-
neration of this world, and
rough the church, there is the op-
rtunity for organizing these
oral forces so as to bring them
rcefully to the world and to
alize real progress.

The chaplain in the Army is no
od who is merely spending his
ne in a negative way trying to
ep his men from close contact
th sin. The chaplain has to be a
namic force along lines of
raight thinking, rather than just
eping them tonight away from
e wine bottle or from some other
ace where they will do something
r which they will be ashamed to-
rrow. Nevertheless, this whole
oblem is to try to reach the goal
at must lie importantly in the
arts of all of us. We have to show
hat can be accomplished by tol-
ance, understanding, by some love of the other man—by an appreciation of his fears, hopes and aspirations and try to lead this world forward together.

I have come in closer contact with things through the chaplains of the Army than in any other place. I express my earnest and heartiest appreciation, but I say to you today that your efforts are more important than during the war. We had the compulsion of war to keep men in line. The chaplain in the Army today has a more important job than ever because now as always following war, we face a cataclysmic period of doubt and fear and mutual suspicion. Through this we can travel only by clinging to the eternal truths. Particularly to you gentlemen here who have already voluntarily elicited yourselves to do this job, my message is to urge you to keep it up.

ADMIRAL NIMITZ:

Admiral Nimitz

BISHOP SHERRILL, ladies and gentlemen: I once served on a ship that was a crack gunnery ship before the war. The officers were all immersed in their specialties—gunnery and engineering. They talked gunnery and engineering incessantly, even at the mess table. Chaplain Thomas, in asking grace, reminds me that I should tell you of this incident. The paymaster, the chaplain and the doctor complained of the lack of intelligent exhibits of their ship-

mates and messmates and thought they should lead them into better ways and teach them to talk of better subjects, so they went to the executive officer and registered their complaint that all of the officers talked "shop" too much. They were too intense and they secured a promise that henceforth no one would talk "shop." That evening when the chaplain got up and started to say grace, the executive officer rapped on his glass and said, "Chaplain, no 'shop'!"

I am going to talk a little "shop." I need no introduction to the work of your organization because before the war, I was Chief of the Bureau of Navigation, which has since been renamed Bureau of Personnel, so I am very familiar with the work your organization performs.

We are proud of the fine record of our Navy chaplains in the war. Because of the nature of their services, their actual contribution to victory cannot be satisfactorily estimated but the men whom the chaplains accompanied into battle or encouraged during the tedium of war behind the lines will be eternally grateful for the spiritual comfort and inspiration they received.

When the state of emergency was declared on September 8, 1939, there were only 91 Navy chaplains and 63 standing by in the Naval Reserve. The problem of greatly increasing the size of the Navy entailed the task of challenging over 2,000 ministers, priests and rabbis to leave their congregations to minister to the men who would make up the wartime Navy. How well the challenge was answered by the patriotic religious leaders of our country is shown in the fact that on August 1, 1943, over 1,30 clergymen had offered their serv ices to the Navy chaplaincy. The men were draft exempt but the anticipated the spiritual needs the men going to war.

There were 2,811 Navy chaplai by August 15, 1945, or one chapla to approximately every 1,250 me The Navy is grateful to the Gener Commission on Army and Na Chaplains for its co-operation procuring and screening men the Navy chaplaincy.

Standards for the Chaplain Cor were high. Four years of college university work and three ad tional years of theological work an accredited institution were c manded of the candidates. The ri physical requirements set up all naval officers applied to chaplain candidates as well. T had to be fully ordained cler men in the church they represen and endorsed by that church naval service.

After fulfilling the requireme the candidates were sent for months to the Naval Trai School (chaplains) which was established at the Naval Opera Base at Norfolk, Virginia, and l moved to the College of Will and Mary at Williamsburg, ginia. They were instructed in n regulations and procedure, war duties, counseling and first They received rigorous phy training. Living and working timately with clergymen of o faiths, they gained increased in faith understanding. A short pe of "field training" aboard ships at shore stations came at the of the course. The Navy's V-12 gram included the training of y

Associated Press

Bishop Henry K. Sherrill, chairman of the General Commission on Army and Navy Chaplains, enjoys a joke with General Dwight D. Eisenhower and Admiral Chester W. Nimitz at the General Commission luncheon in Washington, D. C., April 24th

ndidates for the ministry at semi-ries. They were commissioned in e Chaplain Corps after their aduation and ordination.

No other corps in the Navy suf-red a higher percentage of casu-ties than did the Chaplain Corps the Japanese attack on Pearl arbor, the Philippines, and the aval actions around Java. Three the regular Navy chaplains were lled in action; one was wounded; ree were prisoners (non-survivors) and one prisoner survived. ne of the reserve chaplains was lled in action and one prisoner rvived. During the first months of e war 7.6 per cent of the 105 gular Navy chaplains on duty on ecember 7 became casualties leceased, wounded, taken prisoner). The total number of regular d reserve chaplains on duty at e time of Pearl Harbor was 192 which 5.2 per cent became sualties.

In the Chaplain Corps the self-sacrifice of Chaplain George S. Rentz is one of the most inspiring stories of this war. After the sinking of the *USS Houston* on February 28, 1942, Chaplain Rentz was clinging to and resting on a drifting pontoon with several other survivors. He realized that the pontoon would not accommodate all and that some of the men did not have life-jackets. Remarking that the others were young and still had their lives and their fun ahead of them and that he was old, he made several attempts to give up his place on the raft and his jacket. Finally, he was successful in his efforts and swam away from the pontoon and soon disappeared into the sea. He gave up his own life so that others might have a better chance at survival.

Eleven other Navy chaplains were killed in action. Three who were prisoners of the Japanese aboard a prison ship which was torpedoed in Subic Bay in Decem-

ber, 1944, later died. Their fellow prisoners have testified as to their courage and inspiration to their comrades.

As of April 18, 1946, 111 Navy chaplains have been decorated for their heroism and their outstanding service. The awards range through the series from the nation's highest military award, the Medal of Honor, bestowed on Chaplain Joseph T. O'Callahan to the Purple Heart which was given to the 40 Navy chaplains who were wounded.

Wartime service demanded every bit of resourcefulness the chaplain could summon. He was confronted almost constantly with the difficulties of creating a worshipful atmosphere wherever he and his men found themselves. In the austere surroundings aboard ships, in camps and on battlefields, the men missed acutely the appurtenances and symbolical beauty which had been familiar in their worship back home. Holding services aboard ship was often difficult. Worship occurred in forward areas when battle conditions permitted. Last Easter some services were held several days in advance because the invasion of Okinawa was scheduled for Easter morning.

On shore the chaplains had difficulty in finding places for worship. At first the chapels were tents and shelters made of woven palm fronds. Some chaplains built their own little chapels of hewn logs and thatch in the jungles. Altars were fashioned from ammunition boxes. Coarse tent canvas and housepaint were used to create religious paintings. Men made altar appointments out of shell cases. Helmets were used as baptismal fonts and seashells for communion cups. Late Quonset huts and simple fram buildings were constructed. Sinc lumber was at such a premium many places chaplains had to u the dunnage from cargo ships. Vo unteer laborers and clever Seabe used this rough lumber and oth salvaged materials to create simp but dignified little chapels on t islands of the Pacific.

Plans are being made for t postwar work of the Navy cha lains. As of April 18 there we 1,526 regular and reserve chapla on active duty. Of this number are in the regular Navy. The Na should have 381 chaplains in t category now and 481 a year fr now. It is anticipated that th additional chaplains for the regu Navy will be obtained by trans of qualified wartime reserve ch lains. The training of new chapla entering the regular Navy f civilian life will be "in-service doctrination" under senior ch lains after which they will be dered to regular duty. It is plan that chaplains in the postwar N will take refresher courses a seminary of their choice after years of service. Later they take additional Navy educati courses, and after sufficient serv further training at the Junior College, the Senior War Col and the National War College.

Most chaplains who have se in the Naval Reserve during war have expressed satisfactio the opportunities they had. expressed it as follows: "I wo how many years it would tak a regular parish life at hom give me the knowledge I gained the past single year?

guess would be at least six to ten. I honestly believe that in one form or other I have seen the whole gamut of human capabilities and relationships in one short year. It is a duty from which I have learned more than words could ever tell. When I pause to reflect upon the fruits of this experience, I am overcome with an inner fear that I have given so little in comparison with that which I have received."

My own esteem for the chaplains is not so much based upon deeds of valor as it is appreciation for their routine accomplishments. No one will ever know how many young men were deferred from acts of desperation by a heart-to-heart talk with the "Padre." "Men cannot live by bread alone," to be sure, and neither can man's spiritual needs be wholly satisfied by ritual. By his patient, sympathetic labors with the men, day in, day out, and through many a night, every chaplain I know contributed immeasurably to the moral courage of our fighting men.

None of that effort appears in the statistics. Most of it was necessarily secret between the pastor and his confidant. It is for that toil in the cause of God and country that I honor the chaplains most.

CHAPLAIN ORVIL T. UNGER, stationed in India, with the Air Transport Command, was driving around the base in a staff car while his jeep was being repaired. It happened to be the day that Lord Louis Mountbatten, Commander of the Southeast Asia Command, was there on an inspection tour. The chaplain stopped to pick up a couple of GI hitchhikers, both of whom failed to notice his insignia. Impressed with the automobile, one of the GIs remarked, "You must be pretty important to rate a staff car, Captain."

"Oh, they're usually pretty good to anyone who works for the Lord," Chaplain Unger replied.

"Do you actually work for Lord Louis?" asked the GI in awe.

"No son," was the answer. "I work for his Immediate Commanding Officer."

—MARK SCHINDLER in *Coronet*

A CHAPLAIN was walking along a country road in France when he met a nun, who asked in a gutteral voice: "Which is the way to the station, please?"

The chaplain in equally guttural tones, replied: "Don't ask me. I'm a parachutist, too."

WILLIAM E. GILROY, in *Advance,* tells the amusing story of a Negro messman who went to the naval chaplain of his ship before an impending battle, soliciting a piece of Roman Catholic literature. This the Congregational chaplain had as part of his service to the whole ship. "But, Sam," said the chaplain, "I thought you told me the other day that you were a Protestant." To this the messman replied, "Chaplain, I sure is a Protestant, but this afternoon I ain't missin' nothin'."

• *Atomic power can be used for social or antisocial purposes; shall we, then . . .*

Build a World or Flatten It?

By Raymond B. Fosdick

(*President of the Rockefeller Foundation*)

WITH many other organizations the Rockefeller Foundation played a part—an unwitting part—in the creation of the atomic bomb. A number of the leaders of the project—23 of them, in fact—had received part of their specialized training on fellowships provided by Rockefeller funds. In this list are such names as Oppenheimer, Lawrence, Fermi, Allison, Smyth and Arthur Compton. Moreover, direct support had been given over extended periods to the research work of such scientists as Niels Bohr in Copenhagen, and Urey at Columbia University (to mention only two who were called into the wartime emergency research which produced the bomb).

The 184-inch cyclotron at the University of California, which contributed materially to the development of one of the phases of the project, was financed by the Foundation. The departments of physics and chemistry at such institutions as Princeton and the University of Chicago, which provided many key figures on the staff of the project, had received liberal support from Rockefeller boards.

This record is set down solely to emphasize the point that when these various grants were made no one was thinking of an atomic bomb. The only motive behind this support was to extend the boundaries of knowledge, to stimulate the search for truth in the belief that there is no darkness but ignorance. . . .

But it is this same search for truth that has today brought our civilization to the edge of the abyss, and man is confronted by the tragic irony that when he has been most successful in pushing out the boundaries of knowledge, he has most endangered the possibility of human life on this planet. The pursuit of truth has at last led us to the tools by which we ourselves can become the destroyers of our own institutions and all the bright hopes of the race. In this situation what are we to do—curb our science or cling to the pursuit of truth and run the risk of returning our society to barbarism?

I

It is on the basis of this dilemma that serious questions are forming in the public mind. Unless research is linked to a humane and constructive purpose, should it not be subject to some kind of restraint? Can our scientists afford to be con-

erned solely with fact and not at all with value and purpose? Can they legitimately claim that their only aim is the advancement of knowledge regardless of its consequences? Are we justified in saying to the scientist: "We look to you to distinguish between that truth which furthers the well-being of mankind and that truth which threatens it"?

II

One of the scientists who played a leading role in the development of the atomic bomb said to the newspapermen: "A scientist cannot hold back progress because of fears of what the world will do with his discoveries." What he apparently implied was that science has no responsibility in the matter and that it will plunge ahead in the pursuit of truth even if the process leaves the world in dust and ashes.

Is that the final answer? Offhand, this disavowal of concern for the social consequences of science seems callous and irresponsible. When Professor C. E. M. Joad, the English publicist, heard that atomic energy had been harnessed to a bomb, he called it "the greatest single disaster in the history of mankind." "Will nobody stop these damned scientists?" he asked.

But how do we stop the scientists? How can we foresee the use to which knowledge will be put? Almost any discovery can be employed for either social or antisocial purposes. The German dye industry was not created to deal with either medicine or weapons of war; and yet out of that industry came our sulfa drugs and mustard gas. When Einstein wrote his famous transformation equation in 1905, he was not thinking of its possible military applications; but out of that equation came one of the principles upon which the bomb was based. The great 200-inch telescope that is just being completed on Mount Palomar in California will expand our comprehension of the distant limits of space and the remote depths of time; but this same instrument, probing the secrets of astrophysics, could conceivably lead to more frightful methods of destruction than those involved in atomic energy. Willard Gibbs was a gentle spirit whose life was spent in his study at Yale University and who never dreamed that his work in mathematical physics might have even a remote relationship to war; and yet it is safe to say that his ideas gave added power to the armaments of all nations in both World War I and World War II.

III

The good and the evil that flow from scientific research are more often than not indistinguishable at the point of origin. Generally they are by-products, or they represent distortions of original purpose, none of which could have been foreseen when the initial discovery was made.

We are driven back to a question of human motives and desires. What do we choose to do with our knowledge? To what purposes shall we devote it? We can use it constructively to increase the happiness of mankind, or we can employ it to tear the world to pieces. There is scarcely a scientific formula or a process or a commodity or an in-

strument which cannot be used destructively if that is what we elect to do with it. In brief, the gifts of science can be used by evil men to do evil even more obviously and dramatically than they can be used by men of good will to do good.

The way out of the dilemma is not as simple as the questions now being asked seem to imply. In the long run, there is probably no method of sifting out the bad from the good in scientific research. The towering enemy of man is not his techniques but his irrationality, not science but war. Science merely reflects the social forces by which it is surrounded. When there is peace, science is constructive; when there is war, science is perverted to destructive ends. The weapons which science gives us do not necessarily create war; they make war increasingly terrible, until now it has brought us to the doorstep of doom.

The mighty imperative of our time, therefore, is not to curb science but to stop war—or, to put it another way, to create the conditions which will foster peace. That is a job in which everybody must participate, including the scientists. But the bomb on Hiroshima suddenly woke us up to the fact that perhaps we have very little time. The hour is growing late and our work has scarcely begun. Now we are face to face with this urgent question: Can education and tolerance and understanding and creative intelligence run fast enough to keep us abreast with our own mounting capacity to destroy?

That is the question which we shall have to answer one way or another in this generation. Science must help us in the answer, but the main decision lies within ourselves.

(From the Rockefeller Foundation "Review of Work." Used by permission.)

Energy for One More Step

ON THE ROCK near the top of Mt. Washington there is a marker on the trail to show the spot where a woman climber lay down and died. On a clear day her action looks ridiculous. There is the top so close that you can almost hit it with a stone. One hundred steps more and she would have reached the hut at the summit, the shelter she sought. But this she did not know. She was disheartened by the storm which beat on her body, reached at her courage. She could not measure how far she had to go. She died one hundred steps from her goal. A battle, so the strategists say, is won by the army which can hold out minutes longer than the foe. A man cannot do everything, but he can keep going. He has energy for one step more. He has a bit of resource left, even when he thinks all is spent. —*Allen Knight Chalmers in "The Constant Fire," Charles Scribner's Sons.*

Class in Homiletics

ONCE a preacher in a funeral sermon for a fellow-minister said: "Our dear brother has departed. We shall never look upon him again." Scarcely were the words uttered when an aged saint exclaimed, "Thank God, that's a lie!" The New Testament accounts show that the laying away of the faithful was attended with the joyous anticipation of reunion. So much gloom attended Robert Browning's funeral that Bourne-Jones wrote: "Much would I have given for a banner or two, and for some chorister to have come out of the triforium and rent the air with a trumpet." Banners and trumpets should acclaim the Christian's departure.

CHAPLAIN FREDERICK W. CROPP, JR., once knew a chaplain who called his reading program, "Chow-time for the mind and heart."

"EVERY address should have dull passages to rest the audience." But, remember, it was Henry Ward Beecher who said that!

THE TEST OF COURAGE comes when we are in the minority; the test of tolerance comes when we are in the majority. —*Ralph W. Sockman*

MORE MEN are delivered from doubt and sin by Christian example and gentle admonition than by tirades against evil and its victims. For chaplains this counsel from an unknown source may help: "Don't scold the darkness; light a candle."

WHEN the Midwest was opened to homesteaders many New Englanders were seized with an epidemic called "The Ohio fever." The lure to Yankees who were cultivating the flinty hillsides was that in the waiting Canaan there was soil that needed only "to be tickled with a hoe to produce a harvest." The prospects did not always measure up to the promises. There were forests to be felled, swamps to be drained, agues to be endured and loneliness and dangers to be encountered. Sowers of the seed, which is the Word, also meet with forbidding circumstances. No chaplain ever found his new assignment a field that needed only "to be tickled with a hoe to produce a harvest." But by industry and patience and plentiful sowing he may be delivered from disillusionment and amid some barren wastes come upon the soil that yields a hundredfold.

A BISHOP with long experience in the appointment of preachers has declared that occasionally men with all the other requisites of good ministers are handicapped from a lack of balance. Mary A. Livermore who wrote affectionately of her father described him thus: "My father's nature was so large and generous that his heart was continually at war with his creed. Nature made him an optimist, while his creed transformed him into a pessimist."

• TEXT: *"The beginning of wisdom is the fear of the Lord."* (Psalm 111:10; Hebrew original)

Taking Our Bearings

By THE REVEREND RUSSELL HENRY STAFFORD, D.D.
(President of The Hartford Seminary Foundation)

MANKIND in our time has lost its sense of direction. Mass production of things, since the Industrial Revolution has worked out at mass production of events, some of them pretty horrible. Things are happening too fast for us, and we don't know what to make of them or which way to turn in the mix-up. So, we are drifting into a new paganism.

Most people nowadays are trying to make the best of a situation without rhyme or reason by simply eating and drinking if they can, for tomorrow they die. Morality seems to be mostly a question of taste rather than a matter of right and wrong. If this pagan trend keeps up, civilization will go down. And the leading nations will slide first and fastest toward the abyss.

It is hardly the place of a minister of religion to draw a blueprint of the better world we wish we had; that is the business of social scientists. But as a spokesman of the oldest organized interest in our Western society (the Hebrew-Christian Movement which is the mother of social order in all its other tested forms), the minister may, without pretentiousness, have something to say concerning the points of the compass in any workable plan for a better future.

First, religion has a long memory, for it was there before the school and the State, its offspring. So t reminds us that this is not the first time mankind h been adrift. Always be fore, something has brough man back to the rig course.

Second, religion declar that the something in que tion is the Providence of God, and that God has not abdicated, even the twentieth century of the Chri tian era. Can anyone show that it not so?

Third, bringing God back into o picture of life puts us in key wi the dominant note of high religi That note is the forward view. T Golden Age does not lie behind but before us; the best is yet to As high religion sees him, God is a God out of the machine—that let down onto the stage in a cc traption from the sky, to set thin straight, but is the God in this ve machine of which we are cogs. He the power in the engine and the ha on the wheel of human destiny, dr ing it, though over bumpy roa where he wants it to go.

Fourth, religion's most telling w to the current chaos comes out of very nature. Religion must needs d primarily with people, one by one can deal with group relations o

secondarily, for religion is something in the heart of a man, or it is nothing at all. That fact, however, gives it social leverage, for the world is made up of people, one by one. That is all the world is, a lot of people crowded together. So religion advises us that the first thing for us to do toward restoring a sense of direction to drifting mankind is to take our own bearings anew. When enough people do that in the right way, they will guide the whole mass.

Then religion goes on to tell us how we must go about getting our own bearings. This word from the eternal understanding to human bewilderment has never been more distinctly spoken than in the four Hebrew nouns which collectively we translate as, "The beginning of wisdom is the fear of the Lord." It is a sentiment many times repeated in this and variant forms, in the sacred scriptures of Israel. It will bear a great deal more repeating, and much pondering, too, for it is packed with meaning.

Of these four words—"beginning, wisdom, fear, Lord"—two have only one meaning each. The two clear words are "beginning" and "Lord."

I

When we speak of "the Lord" we are saying much more than that about God. We are, as it were, calling him by his given name. Where a Hebrew pronounces "My Lord" (*"Adonai"*) what his eye reads on the Hebrew page are the four consonants standing for God's personal name. God is his last name, so to speak, but this is to be taken as his first name.

At first, ascribing a first or personal name to God may sound like saying that he is a big man above the clouds. Even that is a better way for children to think of him than not to appreciate that he is personal. But it is not how any patriarch or prophet ever thought of him. What this stands for is that he is real. He is not an hypothesis, but a fact; he is not abstract, but concrete; he does not subsist, he exists.

II

The only kind of reality we really appreciate and respect is what is like us in the points where we really live—in thinking, feeling and willing. All the rest is furniture. Either God is alive, and thinks and feels and wills, or there is no God at all, and what we call God is only the habit or pattern of the universe. Yet how could the universe form a habit or follow a pattern if it were not alive? Habits do not happen; patterns do not make themselves. We should be greater than the universe, if we had minds and it had none! Yet it produced us. How could that be?

In a four-consonant symbol as picturesque as a flash of lightning, by giving God a first name, the fathers of our faith cut through all such absurdities, and proclaimed what their hearts had discovered as they walked with God: he is one like ourselves in nature, for he made us in his own likeness. We can talk to him, for he hears us and will answer, though it is for him to decide what his answer shall be. Whatever it is, we can trust him that it is for the best, for he has shown us what his character is.

If we would learn what character God showed to the fathers, we must not search out the most primitive and least reflective passages in the Scriptures. We must climb the heights and hearken to the great seers: to Moses,

Amos, Isaiah, Hosea, Jeremiah, Ezekiel, David. Justice is his will; and such justice as men can recognize. What we call good is his very nature. A thing is not right because he wills it; he wills it because it is right. Yet mercy is his will too, towards all who trust him. He will pardon them and give them strength and carry them through, weak and sinful though they be.

God is not man's guess about the Infinite; man is the offspring of God's infinite goodness. God is not a figment of our speculation; he is actual and active—he is supernatural, to be sure, but he is not unnatural. Now suppose we make the audacious venture of accepting him so. It takes audacity to embrace any great truth. How shall we get into effectual touch with him?

That is what our text tells us: "The beginning of wisdom is the fear of the Lord." But now we are up against the other two words, each of which may have several meanings.

What is wisdom? It may be science: undertaking the intellectual analysis and coherent description of experience. It may be prudence: avoiding pitfalls into which we might stumble if we were not on our guard. It may be sagacity: holding to a steady purpose in spite of discouragements. Or it may be insight upon authentic values: the true art of living, yielding the good life in growth and satisfaction for the inner man.

Again, what is fear, when the Lord is its object? At the very least it is recognition of his sublime presence. But, in addition, it may be terror of punishment under his law if we break it. I believe there is a real place for moral terror, as there is a place for terror of breaking natural law, and on the same principle. Yet the patriarchs and the prophets were not frightened of God. Abraham was his friend; and so are the wise among his descendants.

As with all children in religious homes, my mother was my first teacher of theology. When I asked her what fear of God meant, she told me that it was another word for love of God. She was at least partly right. For what is reverence or awe but a kind of welcome dread, a fusion of humility and love towards a greatness at once beautiful and overwhelming? So the fear of God can mean awe toward God.

And, since worship is the normal articulation of awe, it stands as well for worship. But worship is not a solitary performance only. It calls for group action whenever that is possible, because heart calls to heart in shared conviction, need, trust and joy. So the rites of synagogue and church are included in what this word "fear," at first so forbidding, ultimately suggests.

III

Now it remains to put some of our different meanings together, combining terms at like levels, and translating our text accordingly:

First, the major premiss of science is recognition of a cosmic principle of continuity similar in quality to intelligence in man. Does that sound far-fetched? But we cannot think about any subject without assuming a correspondence of things with ideas, a fitting of them to mind-stuff such as only mind-stuff can afford. I remind you that science is not a system of facts; it is a system of thoughts about facts.

Second, the dread of unfortunate consequences is the first rule of both

ness prudence, and a sufficient reason for staying within the law. Do you doubt it? Do you think you can go out after what you want by fair means or foul, and get by with it? But suppose you do get what you are after, and human law never catches up with you. How much will you enjoy it? How much of you will there be to enjoy it? How much will you miss because of blunted responsiveness?

Third, the remembrance of God's justice will console you, even if you get nothing but hard knocks when you are doing your best, and the other fellow prospers unfairly at your expense. That may happen, and this may give you a lift and keep you steady. In the long run things will work out. You needn't bother about getting even; God will see to that. But we are not yet very far into religion or wisdom at that level.

Fourth, worship of God, expressing the awe which fuses love with humility and begets obedience and trust, is the first principle of the good life—of fruitful happy and serene living, of the only kind of success that resides in the inner man where no outward mishap can touch it. Now we are really getting somewhere!

And the place we have reached is the spot where the sacred poet was standing when with four monolithic words he built our monumental text. It is only by forgetting that poet and lifting this verse out of its setting, that we can suppose he had anything else in mind. He was speaking in God's behalf to people who had lost their bearings. He was saying in effect, "If you don't know where you are, or in which direction to head, the first step is to realize that God is, and what he is like, to put him first, and give him your heart. Wherever you are, face toward him, start from that point, and go on from there, and you will find that you have got the hang of things and possess the secret of the good life!"

IV

Here is a prescription worth trying. If we follow it, it will put us back on our knees in genuine prayer; but then it will bring us up to our toes with more energy and a surer aim than we ever dreamed we could have. If we follow it, it will also bring back to our synagogues and churches an ardor which most congregations have lacked in recent years. But from synagogues and churches we shall go out into the world on fire with a flame which will warm our neighbors. And we shall be more persuasive to a wiser way through our changed character than any amount of social theorizing in a religious vacuum could ever be.

A man may object that public worship is too formal, too external. The inside and the outside of worship are like soul and body in man. Soul without body is a ghost; body without soul is a corpse. It is only as the two exist together that we have something real.

And nothing less than religious loyalty restored in deep devotion to the Most High God, our Maker, our King and our Father, can ever reclaim the children of the Covenants, Hebrew and Christian, from the new paganism that threatens to engulf us along with all the rest. When we ourselves are reclaimed, our faith, hope and good will cannot but help mightily toward mankind's recovery of a true sense of direction, after these years of drifting, toward fair dealing and peace on earth.

• *Is military unpreparedness criminal? Here an eyewitness states his convictions*

Peacetime Military Training

By Albert W. Shumaker

(Former Chaplain, SS "Sea Owl")

FROM the deck of the troop transport the men looked like sorry ghosts as they scrambled down the nets into the barge tied alongside. They were but dimly visible in the eerie light as they huddled together in the soaking rain waiting for the LSTs to tie up to the barge. Then silently those sober-faced lads clambered aboard and one after another the LSTs disappeared into the darkness that for these men was Europe and battle.

My heart was heavy and I could not stay the tears as I gazed into the rain-soaked darkness and knew that many of these lads would never survive and many more would return with shattered bodies. It was sad to realize that such is the price of war, but sadder still to know that many of those lads would be casualties because they were still amateurish soldiers. They had had but little time to learn the hard lessons of fighting, most of which was granted them because the brave citizens of the little island across the English Channel had refused to acknowledge defeat.

Many thousands of American boys thus went to battle from the transport of which I was the chaplain. As I have stood in the darkness and the rain, I have hoped and prayed that America would never again be foolish enough to ask her young men to fight for freedom, democracy and righteousness without properly training them for the hard task of battle.

That means that she must prepare her youth for war in times of peace. Whatever plan the technical experts may deem best, the basic fact is that we must keep our potential soldiers constantly prepared for war. It will be nothing short of criminal to send another generation of American youth to war unprepared. Of course we must make every effort to have the world live in peace, but there is as yet no visible guarantee that perpetual peace is at hand or even just around the corner.

Noble as are the peace efforts that have made, they are only the first halting steps toward the final goal. We are like the child who has learned only to take its first wobbly step. The road to maturity is long, and no one knows what will happen along the way.

Moreover, practically nothing real has been done so far to remove the causes of war. The articles against military training that I have seen, especially those written by church leaders, seem to show little understanding of the real causes of war. Certainly military training itself is the most insignificant cause of war, if

can be classed as an actual cause of war at all. This old world of ours is still full of hunger, poverty, misery, injustice, greed, selfishness, economic slavery and the thousand and one other evils that cause war. We might mention certain acknowledged trouble-spots that are reeking with the causes of war.

It would be well to remind ourselves that the winning of the war did not solve all the problems, but just gave us another chance to start working on them peacefully. So far we have not done a great deal about them. Only one who does not want to see reality can get optimistic enough about permanent peace to believe that we need not prepare ourselves for the exigencies of war.

Even if the international machinery now set up should function perfectly, it would not be a guarantee against future wars. Wherever such great power is vested there is the tendency to ultraconservatism and the stifling of progressive change, and that is itself one of the chief causes of war.

Much has been written against peacetime military training especially by churchmen, but practically all of it fails to deal with reality. We all know how terrible war is and none of us wants his children to participate in it. Yet such wishful thinking does not stop wars. If it did, certainly the United States would not have been in the war just ended, for our country was simply seething with such wishful thinking in the years before World War II began. Such a philosophy did not prevent the war, but it did prevent our soldiers from receiving adequate training for the task they had to face.

Churches and peace societies should realize that they must have on their consciences a large share of the responsibility for the fearful tragedy of a nation compelled to send its manhood to fields of battle without adequate preparation. They should be very loath to see the same thing happen again.

The simple fact is that we live in a world where the chances for war are much greater than the chances for permanent peace. The triumph of right may still require the willingness of good men to fight. Besides, it is now evident to all that any isolation for America is past. The vastness of the oceans no longer promises a period of grace to prepare for battle. The atomic bomb fearfully reminds us that we must be ready for war instantly. It also brings home the shocking truth that perhaps civilians as well as potential soldiers should be trained in times of peace for the awful realities of the modern style of war which kills more civilians than soldiers.

If the miracle should happen and war should be no more, what would be lost by our peacetime military training? Some millions of dollars! But what is paltry money compared with the lives of our men? It will be tragic if we must ask another generation of our youth to fight a war, but it will be an inexcusable crime if we have to do it after failing to provide for their proper training.

☺ Dr. James F. Bender, language expert, says that 30,000 new words were born during the war. Already the mortality rate is heavy; many aren't adapted to pulpit use, but some are worthy of survival and upon hearing them veterans will conclude that the returned chaplain speaks his language.

THEY SAID IT!

• An apt quotation is oft as good as an original remark

Modern music is as dangerous as cocaine. —*Pietro Mascagni*

⁂

Let's keep the Pacific blue instead of red. —*Kagawa*

⁂

Whereas true religion and good morals are the only solid foundation of public liberty and happiness, Resolved that it be and thereby is earnestly recommended to the several states to take the most expeditious measures for the encouragement thereof.

—*Passed by Congress soon after adopting the Declaration of Independence.*

⁂

China is in need of leaders in all walks of life who have Christian ideals of service, and who live up to them.

—*Mme. Chiang Kai-shek*

⁂

Since we cannot escape the world, nor rule the world, nor buy the world, the only course left is to join the world in a genuinely co-operative effort to achieve world security.

—*Congressman Walter H. Judd*

⁂

Beyond doubt Christianity is the urgent need of Japan today, and Kagawa and many others assert emphatically that this is the time of times in this stricken country for the teaching and practice of the Gospel of Jesus Christ. —*Bishop James C. Baker*

⁂

There never was a time when breathing space was more needed—a blessed convalescence—a truce of God and man. —*Winston Churchill*

There are those who never trust a leader unless he is going in their direction. —*Christian Advocate*

⁂

We like a soul to be open, and clean and windblown. But I am not sure that we like to see it always thrashing on the clothesline. —*Gamaliel Bradford*

⁂

If I were a drowning man I would rather meet a burglar who could swim than a bishop who could not.

—*Gilbert K. Chesterton*

⁂

The Christian hope of our country can be no other than that there should once again occur, by God's grace, a dynamic, purposeful relationship between strong Christian faith and a society of political freedom.

—*Henry R. Luce*

⁂

Christianity has the secret of brotherhood, but organized Christianity has made poor use of it.

—*Norman Thomas*

⁂

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.

—*Lloyd Jones*

⁂

Give me the money that has been spent in war and I will clothe every man, woman and child in attire in which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hill with a place of worship consecrated to the gospel of peace. —*Charles Sumner*

⁂

Faith is not belief in spite of evidence, but life in scorn of consequences. Faith, as the plain man knows it, is not belief without proof but truth without reservations.

—*Kirsopp Lake*

The GI is looking to the church for the leadership he needs!

Now That the Veteran Is Home

By The Reverend Richard Campbell Raines, D.D.

(Hennepin Avenue Methodist Church, Minneapolis, Minn.)

WE cannot rest until we have completed our task and have welcomed back into our communities, into our homes and our churches those millions who left us to serve and protect us from danger. As we continue this welcome and essential task, we recognize, first of all, that these, our friends and loved ones, have undergone changes. That is inevitable, necessary, natural and wholesome.

The service man, when he went into the receiving center, began to have taken from him a good many of the outer manifestations of his individuality. He put on a uniform, monotonously like everyone else; he began to live according to the bugle; he began to learn to do what others did at the same time and the same way. He was trained and disciplined. He learned to receive and obey orders and respect authority, not because of the merit of the individual who gave them, but because of the uniform and the authority vested in the position.

Many of these young men were overwhelmed, engulfed, by this taking away from them of that which stood for their individuality, and they lost their essential self-respect. Others reacted in exactly the opposite way—they rebelled openly; they had to be disciplined, and if they broke under it, discharged from the service. But the great majority of men accepted it, kept a portion of their soul free, and bided their time, waited until once again they should be civilians and be their own managers and bosses.

The majority of these young men were shipped to the farthest corners of the earth, where they mingled freely with men of other religions, other social customs, other moral codes. They saw these, compared them, judged them. These young men were in places of loneliness, amid strange surroundings; they were terribly tempted. They were under danger; they sailed through skies that were filled with flak, and in seas under which there lurked the submarine. They saw their friends killed, they saw other men killed, they killed men themselves. Inevitably, they experienced some of the most exciting moments of life, some of the most intimate and worth-while fellowship; some of them lived a lifetime in a day. Inevitably, they have come back changed.

They have come back, most of them, changed in that they would be grateful for life, they would know in what a paradise we of the United States of America live, compared with the rest of the world. Some of them literally,

and all of them in their minds, kissed the soil of America when they got back on it. They will never again take for granted the normal, the natural, privileges of life.

The changes which have taken place in our veterans are to be measured largely in terms of four things: first of all, age. One of them who went into the service in his late twenties, went through the African campaign, the Sicilian campaign, the Italian campaign, saw everything of the horrors of war, its brutality, pain and suffering, came back grayer, but the same strong and gentle, clean, fine, Christian person. Here's another young man who never saw a moment of danger; but he left home at eighteen, was greatly disappointed because a number of doors which he had expected to open, did not open. It nearly got him; he threatened to go AWOL; his experience was tough on him, partly because of his age.

Secondly, character. If an individual's ideas, philosophy of life, moral code, had been relatively fixed and determined in him, then military life, whatever else it brought, has had less of a deleterious effect on him. If, on the other hand, his character was plastic, was not yet formed, his ideals, his convictions, his standards, were fluid, and, like clay, easily shaped, for good or for ill, he has changed probably much more.

Age, character, and third, experience. Some men left their homes and went on in exactly the same work that had been theirs before. Other men went to richer experiences—opportunities greater than they would have had if they'd remained at home. Then, still others went into battle, went into hardship, danger, pressure, discipline, excitement and terror; some of them have lain in foxholes and in sli trenches as the bombing was going on and others have been aboard ship where danger was immediate and death all about them. The experience through which a veteran has gone helps determine the change in him.

Finally, the nervous system. Some people are made so that they can stand better than others the attacks the noise, the breaking up of norma life. The changes which we find in a our men are relevant to these four things.

Let us remember that we, too, have changed. We are not the same people we were—I hope we're some better. I hope that we have been shocked out of our isolationism, our lack of concern for what happened in the rest of the world, and that we now are greatly concerned over all the world. I hope we've been shocked out of our complacency, that we have a new and higher estimate of the value of free institutions and individual effort. I hope we've been shaken from our worship of gadgets and our love of petty luxuries. I know that in many instances we, too, have come to feel what a privilege it is just to be a son, a father, a husband, or a wife, to keep house, to mow the lawn, to fish, to play golf, to come to church, to do just the normal things of life.

It should follow that those who have been gone and we who have remained now that we are getting together again, may actually have a deeper, finer and a richer fellowship than we ever knew before, because we shall both be less petty, less narrow, less selfish, less materially-minded, more grateful, more reverent people.

So much has been printed about the problem which the returning veteran would be—the various difficul

and diseases that were likely to come with him as he came home, his cynicism, his disillusionment, and his brutality—that if I had not met the hundreds of them as they've come back, and found them very much the same young men who left us, I would have been afraid to meet my own boy at the train without a body guard and a psychiatrist.

We need to guard ourselves against what we call stereotypes—that is, generalizing on a particular instance, thinking that because we see the war has affected one serviceman in a particular way, it therefore has affected all of them that way; or, because a small group of men have a certain problem, all of them have that same problem. We used to remember continually that they left us as individuals, and they are all coming back to us as persons, as individuals, all different, and all themselves, and many of them improved.

The question as to whether their return constitutes for us an arduous and difficult task, or a wonderful opportunity, depends very largely upon us and upon them.

What is it that the returned veteran needs and wants from us? First of all, he needs and wants us to be natural, ourselves. He does not want to be descended upon by a horde of busybodies who treat him as an object of curiosity. He does not want to have a swarm of pious meddlers lionize him. He did what he *had* to do, not what he wanted to; a lot of it was not very good, and he wants to forget it and go on living. He does not want to have his experiences made the conversational *piece de resistance* of the evening. He wants to be taken back as a son, a daughter or a husband, and take up right where he left off. He wants and needs life—wholesome, balanced, demanding, wonderful life—and lots of it. Dr. Cabot has taken life, this white light of life, and put it through the prism of his mind. A prism takes a beam of light and breaks it up into its constituent colors. Dr. Cabot has done this for us, telling us what four constitutent elements make up the "life" our veterans want and need.

The first of these component elements is work. The returned veteran wants work, not because he's a returned veteran, but because he's a human being. Everyone of us needs work. He needs the kind of job that will stimulate his sense of responsibility and his personal initiative. He wants a job in which there is a sense of freedom, wherein he can appeal against conditions of work that he thinks are unfair. He wants to be free to bargain with other workers for his wage and conditions. He has been destroying; now he wants work which will be constructive, will make a contribution to the feeding, the clothing and housing of the world.

Then, the returning veteran needs to play. He needs to play, not because he's a veteran, but because he's a human being. All work and no play makes Jack a dull boy, and, if continued long enough, it makes him a dead boy. Everyone needs to find outside his work the kind of opportunity for fellowship in play with other people that restores the natural zest and bounce and resiliency of life. Fortunate is that man who is so fitted for his task, and his task is such that he can literally play in it, so that only the limits of physical endurance are the necessary limits of his application to his work. But even *he* must play.

Work, play and love. The returned

veteran needs love, not because he's a returned veteran, but because he's a human being. On the other hand, there's a special way in which he needs it when he returns. Those who have been restricted to the company of men, who have been separated for a long period from any large number of their own womenfolk, know the great place that God Almighty has made in human economy for the association of men with women. Those of us, on the other hand, who have also been close to the problems, the needs and the thoughts of the women and the sweethearts who have remained behind, who have been for long periods of time without their menfolk, know the necessary place in their lives that their menfolk fill. We need each other. Probably the greatest therapeutic agent for any returned veteran who has been scarred and wounded in spirit, as well as in body, is the love of his wife and family, the confidence, the faith, and especially the love and demand and the responsibility of his own children.

In some instances, there is need of a great deal of forgiveness and understanding. Our men have been torn and under stress, and put into difficulties and temptations that no one of us can estimate. We will be very wise if, while in our hearts holding all of the moral codes carefully and observing them, we prepare to be understanding. The man who comes back to begin anew, is forgiven, and does start afresh, will find healing in his heart.

Work, play, love, and finally, worship. Our returning veteran needs worship, not because he's a returning veteran, but because he's a human being. He needs it for the same reason you and I do: he needs direction, devotions, discipline. He needs to learn how to change *his* mind and the mind of the world through Christ so that we can, in the future, have peace, freedom and good will.

Worship is really just an enlargement of the love I've been speaking about. It is the love of God shed abroad in the hearts of his children. It is the kind of love Paul spoke about: love that "suffereth long, and is kind." It is not enough for a man to be forgiven by his wife or his friends. Every man who *really* finds cleansing from a sense of guilt and a beginning again, a starting out afresh, has to go to his Creator at last to be forgiven. He has to go to and through the Son of God to find a chance to begin again gladly given to him, the record wiped clean, and an opportunity to make a new, a better and a finer life for himself.

There are certain changes which the returning veterans are looking for in us, in our church, in our worship. They lived in an environment where words were followed immediately by deeds, by sacrifice, by death itself. They are looking to see if we are living gallantly for that for which their friends died, and they stood ready to die. The church will either mean a great deal more to the returning veteran than it meant before he went away, or it will mean a great deal less.

The returned veteran naturally looks to his church to be sincere, to mean what it says. He wants his church to be aggressive in its outreach, to be relevant to the great movement and determining spirit of the day. He expects its services, for example, to be a proclamation of the great gospel, to be reflected in the lives and conduct of the people. He will expect the worship service to be

Chief of Chaplains and Staff on duty at Office of the Chief of Chaplains, Pentagon Bldg., Washington, D. C., (SEATED, LEFT TO RIGHT) *Chaplains Roy H. Parker; Harry C. Fraser; Luther D. Miller, Chief of Chaplains; Wm. D. Cleary, former Deputy Chief of Chaplains; Patrick J. Ryan, Walter B. Zimmerman.* (STANDING, LEFT TO RIGHT) *Chaplains Martin C. Koch, Ralph H. Blumenthal; Major T. E. Griesemer; Chaplains Harold G. Elsam, Karl L. Darkey; Capt. Francis G. Morrison; Ch. Roy J. Honeywell; Col. A. S. Goodyear, Paul M. Wilmer; Wm. J. Orlando, Chaplains E. Northen, Jr., John R. Strevig and Wm. M. Frost.*

what the briefing room was before the flight, what the chalk-talk is in the locker room before the actual game, the prelude to determining co-operative, self-sacrificing effort.

If the returned veteran finds his church pretty largely a club of people stressing denominational loyalties and idiosyncrasies, he's not much interested in it. But, if he finds his church awake, furnishing not directions for the public mind, but direction; giving not a map, but a compass; learning that trust in God is not sitting passively, but hard work, thinking, prayer and sacrificial devotion, if he finds his church busily engaged in an active program to bring in the kingdom of God, if he finds his own local church busily bringing it to one corner of America, the corner in his town—he becomes interested.

Because the serviceman has given a year or two or three or five of his life, and he's seen many of his friends die, he has had born in him a determination to do what he can to change the thinking and the conduct of his world so that there won't have to be a third world war. He is interested in those institutions that are dedicated and devoted to bringing about that worthwhile goal. There's iron in his spirit, and he's going to ally himself with the organizations that have their faces set toward that Jerusalem.

To receive our veterans back into active, satisfying, constructive life and fellowship of the church we must put into our worship and work and our loyalty and devotion to Christ more than that which is marginal; we must thus put in of our lifeblood. If the church is to take the place of leadership in the community, its members must put their lifeblood into the community, into the unchurched, into the winning of that great mass of the returned veterans who had no connection with any church when they left, who have none now that they are back, and the great added number of them who drifted away from their religious faith.

Former Chaplains

ADAMS, ROWLAND C. — *Grantwood Congregational Church*, Cliffside Park, N. J.
ADCOCK, WOODROW W. — *The Methodist Church*, Vera, Texas
ALBERT, RICHARD W. — *Christ Lutheran Church*, Detroit, Mich.
ANDERSON, FREDERICK N. — *The Methodist Church*, Orangeville, Ill.
ARMITSTEAD, JOHNSON N. — *The Methodist Church*, Middletown, Pa.
BALOGH, STEPHEN E. — *Hungarian Veterans Bureau*, Reformed Federation of America, Chicago, Ill.
BIGELOW, ERNEST NOE — *The Presbyterian Church*, Bluffton, Ohio
BIRDSALL, BERGEN — *First Free Methodist Church*, Whittier, Calif.
BOWER, FRANKLIN A. — *First Congregational Church*, Madison, Conn.
BOYD, BERNARD H. — *Student, Union Theological Seminary*, Richmond, Va.
BURGESS, SAMUEL JOEL — *Chaplain, Veterans Hospital*, Des Moines, Iowa
BUSH, FREDERICK F., JR. — *Trinity Episcopal Church*, Martinsburg, W. Va.
BUSH, SARGENT — *Staff, "Presbyterian Life,"* Philadelphia, Pa.
CAUTION, GUSTAVE H. — *St. Matthew's Episcopal Church*, Savannah, Ga.
CLAYTON, JOHN RALPH — *Ass't. Pastor, First Methodist Church*, Magnolia, Ark.
COLWELL, HOLLIS W. — *Chaplain, Veterans Administration Center*, Los Angeles, Calif.
CONWAY, EPHRAIM D. — *Trenton-Newberry Methodist Church*, Newberry, Fla.
CREITZ, GEORGE A. — *First Evangelical and Reformed Church*, Easton, Pa.
DUNKELBERGER, HAROLD A. — *Trinity Lutheran Church*, Mechanicsburg, Pa.
ELLISON, ALFRED M. — *Associate Pastor, Main St. Methodist Church*, Biloxi, Miss.
ENSOR, WENDELL L. — *Staff, Martin College*, Pulaski, Tenn.
EVANS, LORENZO J. — *Membership Secretary, YMCA*, Atlanta, Ga.
FAIRCLOUGH, FREDERICK — *Student, Lutheran Theological Seminary*, Chicago, Ill.
FELTY, CHARLES L. — *Severn-Jessup Methodist Charge*, Severn, Maryland
FREDERICK, DANIEL H. — *Ass't. Pastor, St. Paul Lutheran Church*, Dayton, Ohio
FRITZ, IRA S. — *St. Paul's Lutheran Church*, Annville, Pa.
GEARY, ALGER W. — *Greenwood Baptist Church*, Brooklyn, N. Y.
GERIKE, G. J. C. — *Student, Valparaiso University*, Ind.
GILLANDER, ALEXANDER — *The Presbyterian Church*, Brazil, Ind.
GOBRECHT, WALTER R. — *Supply, Evangelical and Reformed Church*, Massillon, Ohio
GOSNELL, HAROLD C. — *Episcopal Church of the Holy Trinity*, Lincoln, Neb.
GRESHAM, JOHN — *Belgrade Avenue Methodist Church*, Mankato, Minn.
GROENDYK, ALBERTUS — *The Presbyterian Church*, Sparrows Point, Maryland
GROSE, EARL LEO — *Chaplain, Industrial School for Boys*, Grafton, W. Va.
GUDMUNSEN, ORIN S. — *Mt. View Lutheran Church*, Puyallup, Wash.
GUY, JAMES HAROLD — *The Presbyterian Church*, Ridley Park, Pa.
HARDY, JOHN W. — *Advent Episcopal Church*, Williamston, N. C.
HAZEN, CLARENCE A. — *The Congregational Church*, Swanton, Vermont
HEDRICK, ROBERT C. — *Chaplain, Veterans Administration*, Muskogee, Okla.
HELWIG, FREDERICK W. — *The Presbyterian Church*, Youngstown, N. Y.
HENRY, JAMES S. — *First Congregational Church*, Mt. Carmel, Ill.
HEWITT, FRANK S. — *Graduate Student, Cornell University*, New York, N. Y.
HILL, WILLIAM B. — *Columbia Baptist Church*, Seattle, Wash.
HODGKINS, LAFOREST E. — *North Christian Church*, Fall River, Mass.
HOOVER, THOMAS B. — *Student, Union Theological Seminary*, Richmond, Va.
HUNTER, WAYNE LINDSAY — *Chaplain, U. S. Penitentiary*, Atlanta, Ga.
JACKSON, FYNES B. — *First Methodist Church*, Appalachia, Va.
KEISLER, E. BRYAN — *Redeemer Lutheran Church*, Newberry, S. C.

WHERE THEY MAY BE FOUND

KELSEY, ALFRED A. — *United Presbyterian Church*, College Springs, Iowa
KENNEDY, CHARLES E. — *Episcopal Church of the Messiah*, Glens Falls, N. Y.
KING, WILLIAM E. — *University Baptist Church*, Abilene, Texas
KRUEGER, RALPH M. — *First English Lutheran Church*, Iowa City, Iowa
LAM, ALFRED P. — *Bennett Presbyterian Church*, Luzerne, Pa.
LEACH, JOHN D. — *Schaefle Memorial Congregational Church*, Los Angeles, Calif.
LEWIS, HUNTLEY C. — *The Methodist Church*, Schlater, Miss.
LOWRANCE, WILLIAM B. — *The Presbyterian Church*, Jennings, La.
MACINNESS, GORDON A. — *Linda Vista Presbyterian Church*, San Diego, Calif.
MCCANCE, WILLIAM H. — *The Congregational Church*, Middlebury, Conn.
MCLEAN, JOHN LEE — *Veterans Administration, McGuire Hospital*, Richmond, Va.
MCNEIL, WALTER W., JR. — *Office of the Archdeacon*, Torrington, Wyoming
MANWELL, RICHARD F. — *The Congregational Church*, Belchertown, Mass.
MARBLE, ERNEST T. — *St. Paul's Universalist Church*, Chicago, Ill.
MARTZ, EDWARD E. — *First Congregational Church*, Oskaloosa, Iowa
MASCHMEIER, RALPH — *Student, Union Theological Seminary*, New York City
MILLER, JOHN W. — *Banner Publishing Company*, Warrenton, Mo.
MURPHY, KENNETH — *The Congregational Church*, Seymour, Ind.
NIMS, CHARLES F. — *Oriental Institute, University of Chicago*, Chicago, Ill.
OBRESTAD, HAROLD L. — *The Lutheran Church*, Tracy, Minn.
OTTESON, GILBERT W. — *Bethlehem Covenant Church*, Worcester, Mass.
PALMER, RAYMOND H. — *The Unitarian-Universalist Church*, Atlanta, Ga.
PEARCE, CLIFFORD H. — *Hillside-Merrimon Methodist Church*, Asheville, N. C.
PLITT, EDWARD T. — *Christ Evangelical and Reformed Church*, Philadelphia, Pa.
POTTER, RICHARD R. — *The Presbyterian Church*, Sumter, S. C.
PRYOR, FRANCIS J., III — *Episcopal Church of Our Savior*, North Platte, Nebr.
QUICK, OSWALD JACKSON — *Foreign Missions Bd. So. Baptist Convention*, Richmond, Va.
REEVES, WILLARD HIGLEY — *Cherokee Presbyterian Church*, St. Paul, Minn.
RICE, JOSEPH S. — *Graduate Student, Princeton Seminary*, Princeton, N. J.
RICHARDS, WILLIAM A. — *The Congregational Church*, Fairmont, Nebr.
ROE, JAMES B. — *Christ Episcopal Church*, Winchester, Va.
SCHWEGLER, HARRY G. — *Trinity Lutheran Church*, Burlington, Iowa
SIMESTER, RALPH E. — *King Avenue Methodist Church*, Columbus, Ohio
SMITH, HERBERT R. — *Bethany Congregational Church*, Montpelier, Vt.
SPITZER, JULIAN W. — *First Presbyterian Church*, Knoxville, Tenn.
SPRINGFIELD, WORLEY T. — *The Methodist Church*, Green Cove Springs, Fla.
STOCKHAM, HARTLEY H. — *The Presbyterian Church*, Fenton, Mich.
STUMP, JOHN P. — *Student, Union Theological Seminary*, New York City
STURGIS, RICHARD L. — *St. Stephen's Episcopal Church*, Goldsboro, N. C.
TATUM, HORACE O. — *First Baptist Church*, Wollaston, Mass.
TIEMAN, ODEAN G. — *Grace Lutheran Church*, Tomahawk, Wis.
TRUESDELL, ROBERT F. — *Covenant Presbyterian Church*, Cleveland, Ohio
URCH, CECIL CARL — *The Presbyterian Church*, Woodstock, Ill.
WARREN, OLIVER JENKINS — *The Presbyterian Church*, Waterford, N. Y.
WEAVER, HORACE R. — *Hyde Park Community Methodist Church*, Cincinnati, Ohio
WHITNEY, HENRY BLAIR — *The Unitarian Church*, Norton, Mass.
WOODWARD, H. B. — *First Baptist Church*, Wewoka, Okla.
ZAEBST, ORAN C. — *Christ Episcopal Church*, Greenville, S. C.

• *The technique by which men may be drawn into a strong brotherhood*

Build Christian Fellowship

By Captain Richard E. Holz

A RECENT letter from a returned veteran, with whom I served for two and one-half years, has recalled to my mind one of the greatest joys of my service as a chaplain. He writes: "Now that I am back in the regular routine of civilian life, it is strange how I have forgotten most of the unpleasant things in the Army that often sent me to your office with a tale of woe, but there is something in the Army, believe it or not, that I greatly miss and that is the real Christian fellowship that we had overseas." This Christian brotherhood that developed in our battalion and among the men who attended our jungle chapels is a source of many happy memories. It is my belief that in the promotion of true Christian comradeship among fighting men I received my greatest satisfaction in the chaplaincy.

It does not take most chaplains very long to realize that while gambling cliques and drinking companionships flourish in great abundance in our armed forces, true Christian fellowship is sadly neglected. We have been quick to deplore these circumstances and to castigate these practices from our pulpits, but from my observation relatively little has been done to provide a popular expression of Christian fellowship by the chaplains themselves. Is it because the church has long since ceased to be the place where a young man seeks his friendships? Is it true that the corner tavern has superseded our higher institutions as the place of friendly association? Has the bar at the Officers' Club become the modern warrior's forum?

If ever there was an opportunity to restore the church to its proper place as an institution of fellowship it has been given to us in our service as chaplains. J. G. Lucas, writing in the *New York World-Telegram* under the theme of "Nostalgia for War," after mentioning the regimentation, heart-break, sorrow and carnage of war said this: "You don't forget the other side of war. You don't forget that in war you found the only Christian brotherhood you ever knew. You don't forget learning in war that a man could love the other fellow more than himself, if only for a minute, an hour or a day. I did not know that kind of living before I went to war. I have not known it since. I miss it. The absence of it, the terrible contradiction of it in peace makes it harder to forget."

Thank God for the chaplains who

Note: Captain Holz of The Salvation Army, was formerly a chaplain with the 882nd and 872nd Airborne Engineer Battalions with service in New Guinea, Leyte, Okinawa and Japan.

were able to help forge dynamic Christian fellowship within their units. These men met the challenge. They learned that something further was required of them than the preparation of services, administration of rituals, and the visitation of the sick. They discovered that the chaplain must stress the promotion of real Christian fellowship.

The place to establish rapport with our men is not at the bulletin board or through announcements at military formations. The chaplain who frequently visits the enlisted men's barracks, tent areas, or bivouacs and enters wholeheartedly into the activities of his unit should find many friends. It was while participating in maneuvers prior to going overseas that I found the nucleus of a very fine choir among the participants of a community sing that I was leading about an evening campfire. All chaplains are not natively endowed with the type of personality that attracts young men and the task is much more difficult for them, but we can all learn to be "regular guys" without sacrificing our standards. This is not the place to dwell on the requirements for the chaplaincy but obviously the ability to be a good mixer should be one of the prime requisites for the ministers who serve in our armed forces.

The Service Men's Christian League proved to be our most effective medium of Christian fellowship. By careful planning and organization we were able to establish a chapter of this movement in our battalion that continued its activities until our men boarded the homeward bound ships at Yokohama last October and November. The League program with its effective publication, *The Link,* was invaluable in providing necessary structure for our fellowship activities. The SMCL plastic badge dangling about the necks of our men was a familiar sight throughout our campaigns in the Pacific. Men of nearly every Protestant denomination participated willingly in this activity with the full backing of their home church.

We were careful to plan our SMCL gatherings in such a manner that they did not appear to be just another week-night service. We had refreshments when we could provide for them, changed the seating arrangement of the jungle chapel, or met in a different location. The chaplain did not monopolize the program. I was scheduled for one address a month. We were fortunate in having excellent talent in the battalion and in neighboring units which we used frequently. We were careful to emphasize the informal period of fellowship at the conclusion of the planned meeting. A quartet or some other musical combination would continue to serenade while we lingered over our cup of GI lemonade, or cola without the fizz when we could obtain it. Friendships were made and newcomers were heartily greeted and recognized. There was nothing that "smacked" of the artificial or the strained in this period of fellowship. It was always with regret that we would leave this friendly gathering. The continual growth in the attendance of this group throughout our Pacific journeyings was indicative of the responsive chord this fellowship sounded in the hearts of our men.

Another group that developed a splendid fellowship was the choir of thirty voices. The contagious spirit of brotherhood revealed in this group even transcended the barriers of brass. Our battalion commander was a regular singer in the bass section and six

other officers including the adjutant and a company commander were faithful members. These two groups were excellent supporters of our regular services and added much to the spirit of worship.

The benefits of these fellowships proved to be far-reaching. We did not have the problem that faced many chaplains who had no particular group to welcome their converts into Christian brotherhood.

Men who made decisions for Christ in our services were immediately introduced to a live fellowship where they could see Christianity in action and could learn to express their new-found faith with the help of sympathetic comrades. With the stimulation of the war experience, strong kindredship developed among these young warriors that I believe approached the glorious fellowship of the early apostolic church. There was opportunity for expression and growth in the use of God-given talents. Participation by the men was spontaneous and even personal witness was freely given. Many of these men returned with a much greater contribution to give to the life of their home churches.

Here, too, was a growth of tolerance and respect for men of different denominations as the several viewpoints were presented in a spirit of benevolence. The president of the SMCL unit was a Methodist, the vice president a Southern Baptist, the secretary an Episcopalian, the treasurer a Disciple of Christ, the social chairman a Congregationalist, the membership chairman a Presbyterian, and so continued until practically every denomination was represented in the group. The opportunity to build the church among the men we serve as chaplains calls loudly for our action. The men who knew the joy of the experience of fellowship in World War II might well say with the words of the Apostle John, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

This and That . . .

☞ No WAGE is too high that is earned. Fifty dollars a day, earned, is not too high. But a dollar a day, unearned, is much too high.—HENRY FORD

☞ THERE was once an Iowa minister who, soon after his arrival, remarked: "Mine is the best congregation I have ever known not to have religion." He immediately began to lead them toward the obtainable good.

☞ DEAN SPERRY tells of a boy who wrote across his examination paper this explanation: "It is very difficult to express on paper to another ideas which one does not have in his head." So also for the preacher who does not have an experience of God in his heart.

• *Here the curtain is lifted on dramatic and unfamiliar scenes*

A Chaplain in China

By William Sanford LaSor, M.A., Th.M.

(Chaplain, USNR; Assistant Professor and acting head of Department of Religion, Lafayette College)

A FLIGHT over the "Hump" ten thousand miles in western China, six weeks as a major with the guerrilla cavalry, living 250 miles inside Jap territory, having a price on your head at all times—these experiences are fabulous stories. I often wonder whether, as I tell of my experiences, I am put down as another Munchausen. Yet these were all a common part of the duty of a Navy chaplain with "SACO," the U. S. Naval Group, China.

There were two thousand and more Navy men in China during much of the war. The story of SACO (the Sino-American Co-operative Organization) is one of the amazing chapters of World War II. Meteorological stations were scattered over northwest China from the Gobi Desert to Chengtu. Guerrilla training camps were located all along the Jap "corridor" in central China, with American sailors and Marines operating with the Chinese troops. Coast-watchers were spotted all along the Jap-held coast of China, sending back information on all movements of Japanese shipping. Spies were ferreting out information about ammunition dumps, trains, Japanese troop concentrations, and other important military matters, and radioing it back to the headquarters in Chungking. Amphibious experts were preparing bases for the invasion that fortunately was never needed. This, and many other types of work, some still classified as secret, was the work of SACO. There were Navy men in China. And where there were Navy men, there was need of a chaplain.

It was my thrilling privilege to be the Protestant chaplain for Uncle Sam's "Rice Paddy Navy."

My parish, theoretically, extended from the Gobi Desert in Mongolia to the Burmese Border, and from the Tibetan highlands to the China Sea. Actually, because of the limitations of time and transportation, I was never able to get east of the "corridor" that separated western from eastern China, until after the enemy had surrendered. My good friend and colleague, "Phil" Shannon, the Catholic chaplain for China, went over into the eastern area just before the Nips sealed off that portion with the capture of Dweilin. His story, of coast-watchers and amphibs and intelligence nets, must be every bit as thrilling as mine—and entirely different. He traveled by cart and sampan; I traveled by horse and plane. He saw the rivers and the sea; I, the mountains and the desert.

Between us, we must have seen a large part of China, and visited at least twenty of the stations and out-

posts which the Navy had scattered over that vast land. For my part, I visited ten of the fifteen of our western locations, and traveled about 8,000 or 10,000 miles over six of the huge provinces of western China.

It is simply impossible to comply with the editor's request to "set forth my experiences" in a short, or even a long, article. My files contain over 600 letters which I sent home, telling of such experiences as could clear censorship. I have a photographic record of about 400 kodachrome slides, and perhaps twice as many black-and-white snapshots. All I have been able to do, so far, whether speaking or writing, is to give over-all impressions, based on actual experiences. If I can do that in these pages, I shall be content.

I

I was greatly impressed by China, her problems, and the Chinese people. Let it be understood at once that I am not an authority on the subject. But it seems to me, as an amateur observer who has traveled not a little and visited countries in five continents, that *it is impossible to generalize about China.* Whenever I am asked questions, in open discussion after lectures, I begin by saying that practically nothing can be said about China which cannot in the same breath be contradicted.

It is true the Chinese are among the most likeable people in the world; yet they are, because of their long civilization and innate self-sufficiency, sometimes extremely maddening. They seem to have a genuine affection and respect for Americans, yet they have a thorough distrust (and it is justifiable) of all white men. The land contains some of the most fertile areas in the world, yet it has an extremely high percentage of untillable land. The country produces nearly everything, yet it does not produce enough. It is fabulously rich in natural resources, but its transportation facilities are so well-nigh impossible that the resources have scarcely been exploited.

Before and since coming home, I have read everything on China that I could get hold of. I came to one conclusion: the "experts" usually have seen only some one side of the picture. China's problems are so vast that no one man can solve them just by writing a book. Still, the problems must be solved.

It is essential that we Americans help China solve them. And of all nations, America, and in my opinion America alone, has sufficient respect from China and the Chinese people to help in the solution. However, we cannot *do* the job, for our ignorance of the task, and the Chinese spirit of national pride and self-sufficiency make that impossible. We can only *help.*

II

I was also greatly impressed by the American men with whom I worked. It is certainly true that nowhere in the world do you find such a complete cross-section of American life as in the military services. And what do you find? All chaplains will agree, I feel sure, that American manhood, when stacked up against the men of the rest of the world, do not appear as gods or even supermen. They are just men. They do foolish things at times. They make mistakes.

But they do have one great characteristic, they have individuality. They do not seem to be all from the

same mold. Instead, each one seems to be a hand-made product. Some American traits are difficult for the man of another nation to comprehend. Our out-spoken criticism of our President and our superior officers, our easy-going ways with regard to military courtesy, our whole-hearted generosity which at times becomes lavish waste, our ability to size up an unforeseen situation, change our plans at once, and move ahead—these and similar traits constantly bring forth expressions of amazement from our allies. I have heard such expressions many times. Perhaps that is why we won the war: the difference between good generals and obedient soldiers, and good generals and self-reliant soldiers.

Perhaps that is why we need chaplains. So long as men never think of doing anything except that which is actually prescribed, so long as men act simply as parts of a military machine, little attention need be given to individual men and their thoughts and problems. But when men are free to think and act upon their own initiative, that is when they need friendly council and guidance. Two men at a lonely weather station, a thousand miles from headquarters, or three men inside Jap lines working with the guerrillas—those men, whether they realized it or not, were representatives of America. They were men, not cogs. They had problems and thoughts and worries. They needed counsel, help, advice so far as they were willing to take it. The chaplain's job was to go to his men, and to help them remember that they were Christians and Americans.

Opposes Good Neighbor Policy

THE MAN IN THE MOON should shudder. For the people on earth are bouncing radar pulses off his sides. What next?

What next? Well, gather ye 'round. Behold the wonders we possess
And look at the snafu.

We have sunshine and palor, fresh air and coughs, schools and ignorance, freedom and intolerance, gorgeous weddings and wife beating. We have good food and dyspepsia, bumper crops and hunger, coal mines and cold houses, bulging banks and poverty.

We have doctors and sinus trouble, chocolate and toothache, hair oil and baldness. We've sleek autos and sudden death, symphonies and jitterbugs, radio and serial drama. We have churches and prejudice, libraries and illiteracy, soap and B. O. We've sturdy workers and idleness, canny managers and stalemate, elections and Bilbo.

We have love and divorce, atomic bombs and fear, an end of war and a rupture of peace. We have willing cows and thin babies, social science and crime, laboratories and cancer. We have gaiety and hangovers, beautiful women and slacks, gyms and big stomachs.

If the Man in the Moon is smart, he'll get on the radar and shout: "Let me alone!"

—THE WASHINGTON (D. C.) NEWS

• *"Better women never reached our shores than these brides," says a chaplain who studied them by the boat load*

Afloat with War Brides

By Chaplain John M. Eggen

(Transport Chaplain, New York Port of Embarkation)

As my fourth year of duty as a transport chaplain draws toward its close, a rare privilege has become mine—namely that of bringing four shiploads of British wives and children to their American husbands and daddies. Incidentally, it was our ship, the *SS Argentina,* which had the honor of bringing to the United States the first complete load of war brides and accordingly received an extra share of publicity. Many were the amusing newspaper headlines featuring the "Diaper Fleet," "Floating Nursery," "Stork Ship," etc. The Transport Commander's Staff also indulged in its own type of humor. After that first war bride voyage, for instance, the assistant transport commander and the WAC captain who served as women's staff director designed and presented to all officer and enlisted members of the permanent staff as well as Red Cross personnel, a special "Diaper Fleet Campaign Ribbon" which, incidentally, non-military personnel still wear. It is pale pink with a one-eighth inch strip of baby blue at each end and adorned with a small golden safety pin.

When I stated that hauling these war bride loads was a rare privilege, I meant exactly that. It gave me an opportunity to change radically my former estimate of this class of women. Unfortunately, my first impression had been gained from contact with the observation of a small group of the wrong caliber. When I reflect upon what an injustice it would have been for me to carry through the years my original erroneous estimate of them, I cannot help but realize that many have not had this opportunity to alter their opinions.

Some have asked whether these British brides, as a whole, may not be mere adventuresses. Some even use the term "gold-diggers." Others ask whether the majority of them are not "street pick-ups." To these questions the answer is an unqualified "No."

What, then, are these British wives of American soldiers like? They strongly resemble "the girl that married dear old dad." Staff officers, discussing them, often are heard to say, "A grand gang of wives and mothers. Hope their husbands prove worthy of them," or "If any of these marriages break up, it won't be the wife's fault." While, naturally among hundreds of women there will be some who will not measure up as real homemakers, it is very apparent that the one ambition above all others which seems to dominate these British women as a group, is to make real homes for their American husbands and children.

How about some of these women who upon arrival at their new American homes find the conditions less glamorous than pictured to them by their American husbands? From many individual and group discussions with them on this matter, I found that they are not unduly gullible.

They told me that British wives understand that they must take much of the GIs description of home with a grain of salt. They understand very clearly that among the contributing factors to these elaborate descriptions are first, the natural tendency of the GI to exaggerate and, secondly, the fact that distance lends enchantment to the view. Furthermore, the British have suffered much in the last few years, and, brother, these youthful British women can "take" what Americans call hardship. In addition, of necessity, the British have become extremely deft and clever in manual enterprises, as evidenced by the perfectly tailored suits or dresses in which they leave the ship, the majority of which have been made by them, often without even the benefit of a sewing machine.

How about their determination to fit into their new American communities? Would that every reader could listen in on the question period which follows the orientation lectures by staff officers on such subjects as "American Government," "The American Home," "American Community Life," "American Social Structure" and similar subjects.

Do these British women show interest in matters pertaining to religion and the Church? How often I have wished that the average parishioner in the average American church took these matters as seriously as do these British wives. It may be that the horrors and suffering and uncertainty of the British during this war have had the effect of bringing these young women closer to God, or it may be attributed to the church-consciousness which is instilled into the people in a state-church country. To me, however, these war brides displayed a greater interest in spiritual matters than would be found in a similar cross section of America's womanhood.

It is inevitable, of course, that many mixed marriages will result in some domestic difficulties, but it is encouraging to note that large numbers of these young wives and mothers come to the chaplain for advice or encouragement in matters pertaining to their family religious life. The fact that approximately forty per cent of the British wives will brave seasickness or the restlessness of the children in their arms to attend the various Sunday church services encourages the belief that God will not be a foreigner in their homes. The fifteen-minute daily evening vespers broadcast over the public address system have brought favorable comments and even letters of appreciation in surprisingly large numbers.

The question naturally arises as to whether these amalgamated British-American homes will contribute to international good will and understanding. It is my conviction that the overwhelming majority of the twenty-five hundred British women with whom I have become acquainted are determined that their homes shall be the kind of home that will foster better attitudes between the two countries. The other half of the answer remains with their American husbands and the general acceptance of their families into American community and church life.

Am I too optimistic in my estimate of these British brides as American home-makers? That is possible. Possessed with the firm belief that the British wives and mothers whom we have brought to their American husbands possess qualities far above the average chance to make them succeed as builders of Christian homes, there arises to the throne of God an earnest and constant prayer that their hopes and ours may have a happy fulfillment. Often these words with slight variation from those in Holy Writ occur to us: "For this cause shall a woman leave her father and mother and shall cleave unto her husband and the twain shall become one flesh. What, therefore, God hath joined together, let not man put asunder."

Recommended Reading

SEVERAL widely read books dealing with international and domestic problems are listed below. Publishers and prices are given so that chaplains may order from the publishers, denominational book stores, or through the General Commission.

In the Name of Sanity. By Raymond Swing. $1. Harper Brothers, New York City.

America's Germany. By Julian Bach, Jr. $3. Random House, New York City.

Experiment in Germany: The Story of an American Intelligence Officer. By Saul K. Padover. $3.75. Duell, Sloan and Pearce, New York City.

One World or None. Edited by Dexter Masters and Katherine Way. $1. Whittlesey House, New York City.

The Great Retreat. By Nicholas S. Timasheff. $5. E. P. Dutton and Co., New York City.

The Rebuilding of Italy. By M. H. H. Macartney. $1.25. The Macmillan Co., New York City.

My Three Years with Eisenhower. By Captain Harry Butcher, USNR. $5. Simon and Schuster, New York City.

Black Ships Off Japan. By Arthur Walworth. $3. Alfred A. Knopf, New York City.

Russia and the Western World. By Max M. Laserson. $2.50. The Macmillan Co., New York City.

Breaking the Building Blockade. By Robert Lesch. $3. The University of Chicago Press, Chicago.

The Four Cornerstones of Peace. By Vera Micheles Dean. $2.50. Whittlesey House, New York City.

God and the Atom. By Ronald Knox. $2. Sheed & Ward, New York City.

The Balance of Tomorrow. By Robert Strausz-Hupe. $3.50. G. P. Putnam's Sons, New York City.

Soviet Politics at Home and Abroad. By Frederick L. Schuman. $4. Alfred A. Knopf, New York City.

Civil Aviation and the National Economy. By the Office of Aviation Information, Civil Aeronautics Administration. 55 cents. Washington, D. C.

The Growth of Constitutional Power in the United States. By Carl Brent Swisher. $2.50. The University of Chicago Press, Chicago, Ill.

Rival Partners, America and Britain in the Postwar World. By Keith Hutchison. $2.00. The Macmillan Co., New York City.

The Great Pacific Victory—From the Solomons to Tokyo. By Gilbert Cant. $3.50. The John Day Company, New York City.

Battle Report. Vol. II. The Atlantic War. Published in co-operation with the Council on Books in Wartime. $3.50. Rinehart & Co., New York City.

The Great Conspiracy. The Secret War Against Soviet Russia. By Michael Sayers and Albert E. Khan. $3.50. Little, Brown & Co., Boston, Mass.

Soldiers of God. By Christopher Cross in collaboration with Maj. Gen. William R. Arnold. $2.75. E. P. Dutton. New York City.

• *Milepost toward united Protestantism reached*

Merger Marks Extended Service

By the Acting Editor

THERE met in Washington, D. C., on April 23-24, 1946, members of the General Commission on Army and Navy Chaplains and of the National Council of the Service Men's Christian League. The chief item on the agenda of both meetings was consideration and final action on plans and proposals for the merger of these two agencies. For a review of the reasons for the merger we quote from the proposals submitted by a joint committee to both agencies the following:

"With the cessation of hostilities of World War II, the activities and program of both the General Commission on Army and Navy Chaplains and the National Council of the Service Men's Christian League have passed from an emergency period into a more normal situation. It was the judgment of a joint committee representing both agencies that united Protestantism could best be served in the peacetime period if the administration of both agencies could be merged and unified.

"It seemed apparent that the groups which co-operated closely during the war on behalf of chaplains and service men and women, would be eager to continue this co-operation into the future. Such publications as *The Link* and The Chaplain should be continued in some form as an expression of united Protestantism to chaplains and service personnel. It was apparent that one co-operative organization representing as nearly as possible all Protestantism would be more effective than overlapping or competitive agencies, and would result in savings both as to personnel and budget. It was believed that Protestant denominations would look with favor upon any steps that might be taken to conserve the assets of our wartime experience and provide the funds to carry on the work."

Following extended consideration by the General Commission and the Service Men's Christian League in both separate and joint sessions, the plans for the merger were finally adopted to be consummated as of April 24, 1946.

The terms of the merger provide for the following:

"That the General Commission on Army and Navy Chaplains be so reorganized and expanded as to provide for the whole field of the chaplaincy and that of ministry to service men in such a manner as to recognize and conserve the achieved values of the two organizations now recommended for consolidation."

That the suggested staff consist of the following: "A general director who shall have responsibility for the administration of the total program and staff of the merged organization, and an editor who shall have the responsibility for the editorial work of the merged organization, preferably an ex-service man.

"That for the present the name of this merged organization shall be that of the General Commission with a by-line continuing the name of the League to read as follows: General Commission on Army and Navy Chaplains, Continuing also the work of the Service Men's Christian League."

The continuing organization immediately proceeded to elect unanimously a director, whose name, picture and biographical sketch will appear in the next issue of THE CHAPLAIN.

The General Commission has developed from a small committee first constituted about 33 years ago. The service which it performs for some 30 denominations has continued during war and peace. Among outstanding achievements of the Service Men's Christian League is an educational program in wide use among service men. It was felt that this should not be discontinued. This could best be conserved by unifying the activities of both the General Commission and the Service Men's Christian League. The adjustment is similar to that being made in postwar days in numerous fields other than religion.

Mark Twain on Long Sermons

AMONG all American humorists, Mark Twain is unique in the fact that he had more friendships with clergymen than any other man who ever attempted to convey truth through the medium of the smile. Mark Twain always campaigned for short sermons, having suffered too much in his early days from discourses an hour or more in length. One of his favorite "parables" on this subject was taken down verbatim by a stenographer at Andover Theological Seminary. The transcript is as follows:

"Some years ago in Hartford, I went to church with a group of friends to hear the address of the Reverend Samuel Hawley, a city missionary who was doing a wonderful work in the slums of New York City. He gave us many instances of the heroism and devotion of the poor. I remember he said, 'When a man with millions gives, we make a great deal of noise: but it's noise in the wrong place, for it is the widow's mite that counts.'

"Well, Hawley worked me up to a great pitch. I could hardly wait for him to get through. I had four hundred dollars in my pocket. I wanted to give that and borrow more to give. I looked around at my friends, and I could see greenbacks in every eye.

"But instead of passing the plate then, Hawley kept on talking and talking, and as he talked it got hotter and hotter, and I got sleepier and sleepier. My enthusiasm went down, down, down—a hundred dollars at a clip—until finally when the plate did come around, I stole ten cents out of it. It all goes to show how a little thing like this can lead to crime!"

NEWS AND VIEWS

PEOPLE

Dr. James L. McConaughy, a former president of Wesleyan University, has been named chairman of the Navy's Civilian Advisory Committee, according to Secretary James V. Forrestal.

Edgar Lee Masters, for 50 years one of America's outstanding poets, has been awarded the first Fellowship of The Academy of American Poets which carries a stipend of $5,000.

Dr. Caleb Frank Gates, former president of Robert College in Istanbul, Turkey, and for fifty-one years a missionary and educator in that country died recently at the age of eighty-eight.

Rev. Alfons Sundquist conducted the first Baptist service ever to have been broadcast in Finland on World Alliance Sunday.

Tribute: In a ceremony at Fort Riley, Kansas, Secretary of War Patterson paid high tribute to the late General George S. Patton, Jr., as he dedicated the Cavalry School's academic building to the memory of the great soldier.

A South Carolina Negro, **Edwin R. Russell,** has received a pin from the War Department in recognition of his "effective service on the Atomic Bomb Project" at the University of Chicago.

The new Anglican Bishop of Assam is **The Reverend Nirode Kumar Biswas,** native clergyman of Katni, Nagpu, India, who left a lucrative practice as a doctor to enter the ministry.

Representative A. S. Mike Monroney of Oklahoma has designated the Episcopal Diocese of Oklahoma as the recipient of the $10,000 Collier's Congressional Award presented to him for the best service in the Republic's interest.

Dr. Bela Vasady, leading figure in the Ecumenical Church of Hungary, has been the guest of the American Committee for the World Council of Churches during the last few months. His speaking schedule included several conferences at Union Theological Seminary and at the Commencement Exercises of Princeton University. Dr. Vasady holds the first postwar visa issued from Hungary.

EDUCATION

H. R. Cullen, chairman of the Board of Regents of the University of Houston, Texas, has kept his promise to match funds raised by Negroes by adding $100,000 to the funds of the Houston College for Negroes, a branch of the University.

Twenty U. S. educators appointed by the State Department to confer with General MacArthur, at his request, concerning the remodeling of the Japanese educational system have made extensive recommendations.

The Chinese Government has offered to finance the education in Oriental studies of 10 veterans of the China Theater. The scholarships were offered by the Sino-American Cul-

tural Service and are valued at $1,500 each.

The Reynolds Foundation of North Carolina has offered more than $16,000,000 to Wake Forest College on condition that it move from Wake Forest to Winston-Salem, N. C., where the Baptist medical school and hospital are now located.

School Bell. Not long ago the bell on the gatetower of Kashing High School, China, famous 50-year-old Presbyterian boys' school, rang out for the first time in nine years.

AT HOME AND ABROAD

UN. A daily Universal Invocation for meetings of the United Nations Security Council has now been numerously endorsed by leaders of 75,000 Protestant churches.

A national shrine, to be known as the War Memorial Chapel, in memory of all Americans who died in World War II is to be added to the Washington Cathedral. It will be located in the unfinished Patriots' Transept.

Free of debt. In fourteen years the Cathedral of St. John the Evangelist in Spokane, Washington, has cleared a debt of $140,000 and has raised an additional $200,000 toward further work on the next two units.

The LeTourneau Foundation has sponsored a missionary flying school. It will train missionaries in aviation and such other skills as will enable them to carry on their work between isolated places with dispatch.

Dr. Frank C. Laubach, world literacy authority, has announced that the book, *The Life of Jesus,* will be translated into six languages by the students at Scarritt College for the use of the World Literacy Committee.

A French Protestant home missions group has sponsored a mobile library to carry the Gospel to central areas in France where there is a shortage of pastors.

During the twenty-five years served by the **Reverend Paul Penzotti** as Secretary of the La Plata Agency of the American Bible Society, 3,322,852 Bibles, Testaments and portions have been circulated.

Toyohiko Kagawa, the Japanese Christian leader, claims that there are still half a million Christians in Nippon—of whom 300,000 are Protestants.

Swedish missionaries have completed during the war a translation of the Bible into the language of Eastern Turkestan. This volume is now being issued by the British and Foreign Bible Society.

Ethiopia. A radio station sufficiently powerful to broadcast in so many languages that half the world's population will be able to hear the Gospel in its mother tongue is planned for Addis Ababa, Ethiopia. It will be devoted entirely to missionary effort until christianized.

Lutheran bodies affiliated with the National Lutheran Council provided 617 chaplains during World War I.

Quakers. After 119 years, Philadelphia's two Quaker groups—the Arch Street Meeting and the Race Street Meeting have approved a proposal creating a unified group to be known as the Philadelphia General Meeting of the Religious Society of Friends.

Interfaith group. Clergymen of the Protestant, Roman Catholic and Jewish faiths in Budapest, Hungary, have launched an interfaith organization to combat postwar anti-Semitism in the country.

MISCELLANEOUS

Southern Methodist University, Dallas, Texas, has received two donations amounting to $1,650,000.

The Alaskan Highway and Landline, as well as the airfields paralleling it, were released from United States control and accepted by the Canadian Government in a ceremony held at Whitehorse, Yukon Territory.

The French Constituent Assembly has refused by a vote of 321 to 222 to include "freedom of instruction" as one of the rights of man in the preamble to the new constitution.

World Friendship. In the aim "to carry out the ideal of the UN in a simple, practical way" and to promote friendship between the peoples of different nationalities, the World Friendship Association hopes to take 10,000 children to England from continental Europe this summer.

Award for Mural. First prize in the competition for designs for a war mural for the main lobby of the Seaman's Church Institute, New York, has been won by Edmund James Fitzgerald. The design depicts the invasion of Normandy.

Stumped. In a radio Bible quiz program held in Washington, D. C., recently, the question of what fruit miraculously grew on a rod, stumped the experts who were congressmen. (*The fruit is the almond.*)

Casualties. Of 88 Infantry divisions which saw battle action the 3rd, 45th and 36th Divisions, all of which operated in the ETO, suffered the heaviest casualties the War Department has announced.

Transcontinental Airlines, in ending its service to the Army Air Transport Command, said that it had completed 9,500 global air flights to log a total of almost 42 million plane miles in four years of effort.

Y.M.C.A.—The executive committee of the World's Alliance of the Y.M.C.A. has voted to readmit the German "Y" into the world organization.

Hebrew University archeologists have announced that a burial urn bearing a Greek inscription believed to have been written by an eyewitness to the Crucifixion has been found. The inscription has been termed "the oldest archeological record of Christianity."

The Federal Council of Churches has sent to President Truman an appeal for a proclamation of general amnesty for conscientious objectors who went to prison because of their convictions.

The Army Air Forces has announced that the first glider and snatch pickup ever made above the Arctic Circle was accomplished during the Royal Canadian Air Force and Canadian Army's "Exercise Muskox."

Senator Carl A. Hatch of New Mexico has introduced a bill which provides that the B-29 which dropped the atomic bomb on Hiroshima will be maintained and displayed at the site of the detonation of the first atomic bomb.

Maj. Gen. Claire Chennault has announced plans for the formation of an air transport unit to be composed of former "Flying Tigers" to facilitate the distribution of UNRRA supplies in China.

For civil air service. In April, Ethiopia purchased six U. S. Army Douglas DC-3 transport planes as a nucleus for her civil air service.

ILLUSTRATIONS

Ben Robertson in *Red Hills and Cotton* tells of this inscription on a tombstone near his boyhood home: "Born 1810. Died 1890. Lived 50 years." This discrepancy in the figures illustrates the lost years to which many have testified who have attempted to live without giving heed to the enrichment of religion. "The years which the locust hath eaten," was one man's description of a barren fragment of his life.

A retired minister writes of a stack of rich, fragrant clover that stood on the meadow of an Ohio farm. He recalls how the sheep ate their way far into what they must have regarded about the greatest blessing a farmer could provide for them. Then one day the stack collapsed and two of the best of the flock perished. From the incident the minister drew this lesson: "It is possible for God's sheep to be smothered by their own blessings. That which sustains them may be found in such surfeit that it kills them. If you doubt it, read the Bible story about the quails."

In the year 1818 a traveler set out from New Hampshire on a 4,000 mile journey on foot. Arriving at Niagara Falls the grandeur of the scene was overshadowed by his contemplation of what would happen when, due to erosion, the cataract receded to Lake Erie, thus draining it until it should become a waste of sand. Even more calamitous would be the destructive inundation of the valley between Buffalo and Lake Ontario. Journeying southward he jotted in his journal that "Marietta and Cincinnati are probably candidates for speedy ruin." His belief was that the waters would sweep away the banks from beneath the buildings and the two towns would topple into the Ohio River. Some people are like that old pessimist who long ago ceased to travel and syndicate his fears. The Constitution which supports our temple of liberty is fast wearing away. For them the tides of unbelief are about to undermine the foundation of Zion.

In a day when much is being said about bread, it is well to recall some of the substitutes that have deceived the hungry. There was once a man who sold a recipe for making a marvelous loaf from white pine sawdust, and there was an ingenious Yankee who peddled soup stones alleged to produce perpetual broth. The gullible buyers lost faith in substitutes. Isaiah warned his generation with the question, "Wherefore do ye spend money for that which is not bread?" Jesus said, "I am the bread of life; he that cometh to me shall never hunger." Nothing has ever been discovered to replace what Christ offered to the soul-hungry.

In *Masks in a Pageant* William Allen White contrasted two men, each one a power in American politics. Richard Crocker arrived in America a poor immigrant lad. He was a strapping youngster who moved from blacksmith, to machinist, to ruler of the Fourth Avenue Tunnel Gang and then to the throne of Tammany Hall. He was once indicted for killing a woman and served a term in prison. At the height of his power he said to

od citizenship committee: "I ain't
o statesman. I am looking out for my
vn pocket first." Thomas Collier
tatt had a different background. He
tended Yale, founded the "St.
icholas Magazine," wrote poetry,
ng in church choirs until he was
ty years old, and was an elder until
r. Charles H. Parkhurst preached
m straight down the aisle and into
e street. Platt with all his polish,
ancial honesty and respect for reli-
on was as much a deterrent to good
overnment as was Crocker. The love
power and of privileges for his class
ad destroyed all but lip service to
gh causes.

If politics is to be purified, Christian
oters will be obliged to detect its
ntaminating influences whether be-
eath the rough exterior of a Crocker
the veneer of a Platt.

•

A story is told of a young English
oldier who was caught creeping back
o his quarters from some nearby
oods, was taken before his command-
ng officer, and charged with com-
unicating with the enemy. When he
ffered as his defense that he had
one into the woods to pray, the officer
sked if it was his custom to engage
n private devotions to which the
ightened soldier replied that it was.
Then give us a demonstration of how
ou pray!" roared the officer where-
pon the youth fell to his knees and
evealed his familiarity in communi-
ating not with the enemy, but rather
ith the Unseen Friend. Deeply im-
ressed the officer said: "You may go.
believe your story. If you hadn't
rilled often, you couldn't have done
o well at review." "Practice not only
akes perfect"; it comes in handy.

•

Remember that quite casual men-
ion in the Old Testament of some
ameless worthies who stood by the
tuff? In 1607 on the banks of the
Kennebec River 120 Englishmen es-
tablished a colony. Finding themselves short of provisions, two-thirds of them sailed for home late that winter and the balance the next spring. After a winter in Maine they reported that America was "not habitable for Englishmen." Seven years later the Pilgrims arrived. It took courage to board the *Mayflower* at Southampton, England, but more courage to see her sail away from Plymouth, Massachusetts, empty save for the crew. They stood by the stuff. There have been numerous places deserted by timid souls on the ground that they were not habitable for Christians. Jesus remained on the occasion when all forsook him and fled. Paul could still count on Luke when Demas had deserted him. The glory of Christianity has been its minorities who have left a name for endurance.

•

Recently Martin F. Schmitt discovered and published the manuscript autobiography of General George Crook, famous Indian fighter. If one is inclined to deplore the moral conditions of the Army now, let him compare the journal of the General with the present. Never once does he mention the presence of a chaplain. A sample of many accounts was an expedition to suppress some hostile Indians on the Klamath River in 1854 when the General was a second lieutenant. The commanding officer had delirium tremens and was so incapacitated that he had to be lifted to and from his horse. "The rear guard," he writes, "had gotten some whiskey, and were all drunk, and scattered for at least ten miles back." The dearth of any provision for religious influence is shown in this description of the burial of a slain officer:

"The remains of Captain Gieger was taken back to Cottonwood to be interred, and in the whole population of several hundred people a Bible

could not be had to use in performing the burial service."

In World War II scores of doughboys could have pulled Bibles from their blouses, which probably would not have been necessary, for a chaplain would have stood beside the grave with his own ritual. The neglect of religion in the Army in 1854, and its recognition now, indicates progress.

Here is the story of another war. It resulted in house-to-house fighting, jungle warfare and heavy casualties. The enemy was the *Anopheles gambiae,* most deadly mosquito known to man, which according to Dr. Raymond B. Fosdick crossed by airplane from Africa to Brazil in 1930 and began the invasion of South America. No sooner had a counter-offensive, launched by the Ministry of Health of Brazil and the Rockefeller Foundation, eradicated the enemy than it was learned that he had launched another invasion from Africa northward through the Nile Valley into Upper Egypt.

In 1943 an investigating committee reported that 130,000 people had succumbed to malaria fever in the wake of his advance. It required an army of 4,000 men led by mosquito-control strategists and the resources of the Egyptian Government to overcome this enemy. Wrong ideas are like the *Anopheles gambiae.*

Illustrations of painful memory are those anti-social ideas that incubated in the minds of Hitler, Mussolini and the Japanese war lords. From Brazil and Egypt they banished the enemy to the last mosquito. Of Nazism and Fascism the extermination has been less thorough. Black kittens make black cats.

Here is a prayer left by Ted Hume, a young minister who died in a plane crash while on a mission for the World Council of Churches: "Grant me, O God, a steadfast heart which no unworthy affection can drag downward. Grant me an unconquered heart which no tribulation can wear out. Grant me an upright heart which no unworthy purpose can tempt aside."

All of us are familiar with the man who is always setting somebody else right. His excuse for sounding off on all controversial matters is that people always know where he stands. It was the policy of Benjamin Franklin, one of the greatest of American sages, never directly to contradict an opponent, but to reveal his fallacy by a series of adroit questions. Over against this method is that of the private in the guardhouse who explained his plight as follows: "My only crime was being born with more brains than the first sergeant—and telling him so." Not the quality of brains, but skill in using them really counts.

The Chicago Lutheran Theological Seminary, Maywood, Illinois, is presenting an extensive post-graduate program especially arranged for former chaplains who are related to National Lutheran Council bodies.

The cademic calendar lists a summer quarter, May 6—July 19 and a summer session of the graduate school, July 22—August 30.

For seminary catalogue, application blanks and for additional information, address the Reverend B. F. Korte, Registrar, 1644 S. 11th Avenue, Maywood, Illinois.

P E R S O N A L S

CHAPLAIN DAVID D. DONOHOO was one of the first and last members of the staff at Billings General Hospital, Indianapolis. He arrived three months before the first patients were admitted and left after four and one-half years of service when the hospital was closed.

☆ ☆ ☆

Former chaplain CLARENCE WALLIN is now working in the interest of the General Baptist Foreign Missionary Society. While in Burma, the chaplain flew to Assam with relief for missionaries isolated by the enemy.

☆ ☆ ☆

CHAPLAIN GEORGE R. METCALF, formerly Headquarters Chaplain with General Patton's Third Army, is now Chaplain of Episcopalian students in the University of Minnesota.

☆ ☆ ☆

Recently CHAPLAIN GILES BARRETT in Springfield, Mass., reported that the Salvation Army's mobile canteens have travelled in this war a distance equivalent to four times around the world.

☆ ☆ ☆

CHAPLAIN ELSIE CHAMBERLAIN, formerly minister of Christ Church, Friern Barnet, Middlesex, England, has been appointed chaplain for the Royal Air Force, the first woman to hold that post in any of Britain's services.

☆ ☆ ☆

CHAPLAIN ANNIELLIO H. GIULIANO received the Bronze Star Medal from Col. John F. Davis, Post Commander, Fort Knox, Ky., during a special ceremony held in the colonel's office.

☆ ☆ ☆

CHAPLAIN EDGAR R. COCHRUN is the only known Army chaplain to serve a combat division in action in two wars. He earned six campaign ribbons, six battle stars and the Presidential Unit Citation in World War II.

CHAPLAIN FRANK M. BROWN has been designated by the American Section of the Lutheran World Convention to assist in its European relief program.

☆ ☆ ☆

CHAPLAIN WILLIAM J. CHASE, who recently returned from duty in Japan, said in a talk given in Washington, D. C., that democratic institutions cannot be grafted on an unbelieving people.

☆ ☆ ☆

CHAPLAIN CHARLES S. VAN WINKLE has been assigned to the Veterans Home and Hospital at Kecoughtan, Va. The institution has a rather unique chapel with a single entrance for Protestants and Catholics and with an auditorium provided for each where services may be held simultaneously.

☆ ☆ ☆

CHAPLAIN THOMAS MONTGOMERY MARK, USNR, who also served as Navy chaplain in World War I, died suddenly while serving as chief chaplain at Ewa, Hawaii.

Chaplain John M. Sayre and Lt. Col. R. C. Glover, Commanding Officer of 808 Engineer Aviation Battalion, look at a painting (not seen in photo) above the altar of chapel.

R.N.S. photos

(LEFT) *At the General Commission luncheon in Washington, Chaplain Wm. N. Thomas and Col. John N. Andrews were among the guests present as were* (RIGHT) *Ch. Crawford W. Brown and Commander E. L. Fluckey, aide to Admiral Nimitz.* (*See p. 2, this issue.*)

CHAPLAIN MAX GEORGE BECK and Miss Margaret Dorothy Hempel were married at Oakland, California, on February 1, 1946.

CHAPLAIN WM. K. KAUTZ, who dedicated one of the finest chapels in the ETO, says that its chimes are made from shell casings and the tower and entire front are patterned after the Chapel at West Point.

CHAPLAIN FRANK H. LASH, USN, has been honored by the French Government in its presentation to him of The Medal of French Recognition for services rendered in the liberation of France.

CHAPLAIN LUTHER D. MILLER, Chief of Army Chaplains, was the speaker at a luncheon meeting of Red Cross workers of metropolitan Washington and Government offices held recently in the Nation's Capital.

CHAPLAIN ANSELM M. KEEFE was guest speaker at a dinner given on the occasion of the University of Wisconsin Medical School Homecoming at Madison, Wis.

CHAPLAIN SAMUEL R. BOSTON, stationed at Scofield Barracks, Hawaii, was recently married by proxy to Miss Grace Allen of Chattanooga, Tenn.

CHAPLAIN JOHN K. BORNEMAN who was detained by the enemy has been presented the Silver Star with Oak Leaf Cluster by Brig. Gen. Robert N. Young, Commanding General, Military District of Washington.

Former chaplain E. E. WHEELESS has ac his associate pastor at the Coliseum Place Baptist Church, New Orleans, La., his son William H. Wheeless.

Former chaplain CHARLES S. SOWDER and Rev. Adolph Kaupicks held a service for the Russians and Ukrainians in the area where his unit was stationed during which 400 New Testaments with Psalms and 800 Gospels furnished by the American Bible Society were distributed.

CHAPLAIN IVAN L. BENNET delivered a series of lectures at Nippon University which will be published in book form by the university and made available to Bible students throughout Japan.

CHAPLAIN WILLIAM N. THOMAS, Chief of Naval Chaplains, spoke to the Church Women's League for Patriotic Service in New York City on April 10. This group of women has been active in supplying both Army and Navy chaplains with Communion sets, altar equipment, etc.

Former chaplain WILLIAM JARMAN and Miss Mary Mona Love were married in Kansas City, Mo., on May 1.

CHAPLAINS STANLEY H. KORKNER and COLMAN ZWITMAN together with Miss Jeannette Samuels, a Red Cross worker, and Sgt. Wm. H. Morris, participated in a recent Town Hall forum which is held weekly in the American Red Cross Manila Club.

Former chaplain LELAND B. HENRY has been appointed executive secretary of the Episcopal Diocese of New York.

CHAPLAIN ROBERT W. BRINGHURST is stationed in France where he covers an area of over 500 square miles over a network of 400 miles of roads, and is the only chaplain for American troops in this area.

CHAPLAIN DONALD C. WILSON, JR., who graduated from McCormick Theological Seminary recently has received his first permanent assignment overseas. His outfit is made up of about 1500 colored personnel.

CHAPLAIN VIRGIL P. HULSE has arranged to get religious services to the men by proxy whenever he cannot get to them in person. He will record a service and have the record distributed to the many almost inaccessible outposts he serves.

CHAPLAIN DUDLEY C. MOSURE recently preached in St. Marien Cathedral, Marburg, Germany. This is the same church where Martin Luther at one time preached and where Pastor Niemoeller preached to an enthusiastic congregation in 1934.

CHAPLAIN HARRY P. WALROND has been with the same division for the entire two years of his service. He was in Germany on VE Day, then was routed through the United States to the Philippines where he was on VJ Day.

CHAPLAIN EVERETT C. WUEBBENS, USN, who for some time has been with the Office, Chief of Naval Chaplains, in Washington, has been assigned as Senior Chaplain at the U. S. Naval Academy. The chaplain is an ordained minister of the American Lutheran Synod.

Congregation leaving dedication service of first chapel erected in Japan by the Allied Forces, Sept. 17, 1945. The chapel is constructed mainly of Japanese materials from war wreckage.

BACKFIRE

• A department devoted to your right to disagree!

A Naval Chaplain Inquires

IN reading the article on "firsts" in the February issue, I note my name mentioned as the first Navy chaplain in World War II. I was subsequently awarded the Purple Heart. Since this award was first authorized for Navy personnel in this war, I'm wondering if I'm not the first Navy chaplain ever to wear the Purple Heart?

It is a matter of record that I am the only Navy chaplain who was present both at Pearl Harbor on 7 December 1941, and in Japan on 30 August 1945. I accompanied the Navy landing force, going ashore about noon on 30 August 1945. Am wondering by how much Chaplain Lacour (same reference) beat me!

—CHAPLAIN R. C. HOHENSTEIN
U.S.S. Wisconsin

Challenges Record

IN reading through the May issue (1946) I came to the department "From Field and Fleet" and would like to take exception to the little news item by Chaplain Malcolm C. McIver, Jr., USNR, when he says: "I don't believe many chaplains have had divine worship five days out of seventeen." For approximately two years I was chaplain aboard a troop transport, and we had divine services every day while at sea. Every morning, Protestant, Catholic, and Jewish services were held, with a special Jewish service every Friday evening, and six to eight Protestant and Catholic services on Sunday morning. I am sure that almost every chaplain who served aboard a Navy transport can give similar testimony.

—CHAPLAIN DAVID R. KABELE, USNR

Twins Always Confuse Us

I RECEIVED your letter written to my twin brother, who is a chaplain, with the serial number O-553884. I was a chaplain, with the serial number O-550568. He is still in Europe, though is expected home the last of this month. I was discharged from the services three weeks ago.

It is rather interesting, perhaps, to note that you had two chaplains who were identical twins. We both decided to enter the chaplaincy about the same time—though I went to the Chaplains School one session ahead of him. We met in Germany during the war, once at Mulheim, another time at Frankfurt. We visited the Methodist Theological Seminary together while in Frankfurt. Yes, we are both Methodists, and members of the Ohio Annual Conference, in Ohio.

—HORACE R. WEAVER
Hyde Park Community Methodist Church, Cincinnati, Ohio

Protests Incorrect Terminology

IN many discussions appearing in THE CHAPLAIN and other religious journals is a point which may be viewed quite objectively, and a point of profound significance: the references to "Protestant" and "Catholic" as clear-cut entities, each term implying equal homogeneity. To make a dichotomous division and speak of "Christians" and "Jews" would be a justifiable use of terms. To make a trichotomous division into "Protestants," "Catholics" (falsely equating it with Roman Catholics), and "Jews" involves both an historical and a terminological fallacy. To paraphrase a well-known saying, "There are two ways of using words—the right way and the Army way." The Army's use of these terms falsely implies that "Protestant" and "Catholic" are antonyms, one referring to Roman Catholics, the other referring to all other Christians; whereas what the Army really means is "Roman Catholic" and "non-Roman Catholic."

ere are many of us whom the Army abels "Protestant" who regard ourselves as thorough-going catholics. e have no objection to the label rotestant" insofar as it is taken to ean non-Roman, but we do object it when it is taken to suggest that e are not catholic. Is an Anglo-atholic or an Eastern Orthodox tholic not a catholic? Parenthetilly we may observe that in China d Japan it is the Anglican comunion that is officially known as he Holy Catholic Church of China" d "The Holy Catholic Church of pan."

Now to relate this to the original scussion. Why compare or contrast e Roman Catholics and the non-oman Catholics? Why not the Bapsts and non-Baptists? the Methodists d non-Methodists? the Episcopaans and non-Episcopalians? and so for each Church body. It is not ue, as is so often suggested, that hat we have is, on the one hand, a *nited* Catholic Church and, on the her hand, a *divided* Protestant hurch.

What is true is that we have a *hristian* Church unhappily divided ito Methodists, Baptists, Nazarenes, oman Catholics, Presbyterians, Episopalians, and numerous other bodies. nly for the reason that the Romansts refuse to worship with other llow-Christians—though others are illing to do so despite their differnces—does the Army place the Roanists in a separate category. But at does not mean that they are any *ore* homogeneous than any other articular Church body one might ame.

Nor *pari pasu does* it mean that e Primitive Baptists, for evample, re the same as the Greek Orthodox, r the United Brethren as the Episopalians! "All one body we"? Not et, alas!

—ELDON W. BORELL
eneral Theological Seminary, New York City

AT YOUR SERVICE

• Materials and services available to chaplains

FORMER chaplains who wish to list their names for positions may do so by sending them to the office of the General Commission. Religious organizations desirous of the services of former chaplains also are invited to notify us of positions available.

• The following items are available to chaplains with Occupational Troops: 500 envelopes and 1000 sheets of Scripture text stationery with choice of insigne of any branch of the armed services; also up to 300 Scripture text pencils to each chaplain and whatever quantity can be used of beautifully illustrated Gospel or denominational tracts and booklets including a supply in German for prisoner of war camps. These are also available in French, Spanish and Japanese.

Address requests to John Ferguson, 8998 North Martindale Avenue, Detroit 4, Mich. (Offer is free to chaplains.)

• Upon request, chaplains may receive copies for distribution of the following: *Through the Old Testament in Half a Year* and *Through the New Testament in Half a Year,* available in Spanish, Portuguese, Russian and German. These are furnished by Mr. R. C. Tillinghast and may be procured by addressing the American Tract Society, 21 West 46th Street, New York 19.

• The following pamphlets may be obtained without cost by writing Mr. Arthur G. Glascow, 1900 Monticello Avenue, Norfolk 10, Va.

(1) Address by the Honorable Frank Knox to the English-Speaking Union; (2) Six Letters Concerning Better Government; (3) Making Democracy and the World Mutually Safe.

FINALLY, BRETHREN . . .

By the Acting Editor

NO spiritual undertaking is ever carried out with perfect performance. Usually the participants offer the confession in advance of the observations of critical onlookers. During concerted action the many successful never quite escape the blame of the failures of the few. In the after years when time has set the accomplishments of leaders and military operations in perspective, and when the passions of war will have been replaced by sober judgment, new appraisals may be made and new conclusions reached.

Elsewhere in The Chaplain General Eisenhower and Admiral Nimitz have given their estimates of the value of the men who comprise the Chaplain Corps of the Army and of the Navy. The former commanded the greatest armed force ever marshalled; the latter the most powerful armada that ever sailed. In the personnel of both were thousands of chaplains, many of whom yet remain in the service of their country. These two great commanders have commended the communions that furnished the spiritual leadership; expressed gratitude to the ministers who volunteered as chaplains and praised them for their good works. Such tribute time will sustain.

There usually arises a graveyard school of writers who, belatedly, seek out some mossy marbles over which to mourn. It is not our purpose here to intrude ourselves upon their sorrows. Nor shall we take exception to any who may pride themselves on grading the excellencies of chaplains according to faiths, claiming for themselves that nice perception by which they might grade the angels into superior and inferior classes. We wish merely to restate the pride of the General Commission in chaplains of all faiths. Together they have written a record of true devotion to God, of deep loyalty to their country and of many sustained and sacrificial labors.

Naturally the General Commission does feel a closer relationship with chaplains who are representatives of its constituent and co-operating churches. In appreciation of the services of these chaplains it has prepared for presentation a Certificate of Award. It is in the form of a paper parchment nine by twelve inches in dimension bearing at the top a cross embossed in gold beneath which in rare, impoised type are these words: "Certificate of Award to Chaplain (name inserted) for Meritorious Service to God and Country in World War II. The General Commission on Army and Navy Chaplains." Affixed are the signatures of the officers of the General Commission. It is suitable for framing and beyond its ornamental value in home or study, furnishes a prized testimonial.

Finally, Brethren, if you have not received your Certificate of Award notify the office of the denomination which granted you ecclesiastical endorsement, inasmuch as your copy was mailed from there.

That Famous "Unused Communique"

EISENHOWER has never been one to "pass the buck" and no more touching evidence of this has as yet been printed than the "unused communique," printed under date of July 11, 1944, in this diary—"My Three Years With Eisenhower," by Captain Harry C. Butcher, USNR.

To understand to the full the moral courage that it took to draft this "unused communique" and the poignancy of the document, it is necessary to revert to the atmosphere of tension and uncertainty that pervaded SHAEF, the country and the world prior to that memorable "D-day" of June 6, 1944, when the Allied forces landed in Normandy. One must know, as the author explains, that many of our most expert planners were far from hopeful about the outcome; that at the best very heavy casualties were expected; that "Beetle" Smith, Eisenhower's chief of staff, had estimated our chances of retaining any foothold won in France at no better than 50-50; and that Leigh-Mallory, British commander of the Allied Expeditionary Air Force, had protested against the use of American airborne troops in the Contentin peninsula and had predicted their casualties, if used, would be 75 to 80 per cent.

In such an atmosphere General Eisenhower scribbled on a sheet of notepaper the communique (or statement) that was never used, that was not to be used unless the invasion failed:

"Our landings in the Cherbourg-Havre area have failed to gain a satisfactory foothold and I have withdrawn the troops. My decision to attack at this time and place was based upon the best information available. The troops, the air and the Navy did all that bravery and devotion to duty could do. If any blame or fault attaches to the attempt it is mine alone."

—HANSON W. BALDWIN

From a review of "My Three Years with Eisenhower" by Capt. H. C. Butcher in "The New York Times Book Review"

Tears

WHEN I consider life and its few years—
A wisp of fog betwixt us and the sun;
A call to battle and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do beat;
A burst of music down an unlistening street—
I wonder at the idleness of tears.
Ye old, old dead, and ye of yesternight,
Chieftains and bards and keepers of the sheep:
By every cup of sorrow that you had,
Loose me from tears, and make me see aright
How each hath back what once he stayed to weep;
Homer his sight, David his little lad!

—LIZETTE WOODWORTH REESE

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